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THE TEACHER OF RIGHTEOUSNESS

JAMES MUILENBURG

The holy men of Qumran who went into the Judean desert a century before the birth of Jesus in order to prepare the way of the Lord lived in daily expectation of the imminent end of the age and the dawn of a new and better time. They believed themselves to be the true Israel, the faithful remnant whom God had fore-ordained to make ready his coming in mighty acts of judgment and redemption, the elect who sought to observe his demands in faithful obedience and service, the Israel of God, the people of the new covenant. These holy men of Qumran were no mere legalists, however. Like all the faithful men of Israel, *they lived in memory and expectation*, memory of all that God has done for them in the sacred past and expectation of all that he would yet accomplish. In the celebrations of the cult they re-enacted the sacred events of the election (*Exodus*) and covenant (the theophany at Sinai and the giving of the *Torah*). Memory and expectation are the warp and woof of Israel's historical consciousness. What Israel remembers does not lie static and fixed in a lost past; rather it is out of her memories that it finds the impetus and drive to move forward into the future. In times of national crisis, in periods of social dislocation and discontinuity, Israel finds refuge in her *memory* of the election-covenant *Heilsgeschichte*, comfort and security from all perils and calamities which her life in history inflicted upon her hope for the future. In the periods of decline and fall the true Israel finds expression for its understanding of its true self. Abraham, Moses, Elijah, Hosea, Jeremiah, the Deuteronomists, and Second Isaiah stand as impressive witnesses to the divine acts. *Election, covenant, election love and covenant love, judgment and grace* transcending judgment, and, above all, the meaning of suffering and adversity are the mighty bulwarks which support the people of God when time enters the abyss. But to state the matter thus, is to mis-state it. For all these central realities are bodied forth in the concreteness of particular events, events which are lived again or *actualized* in the ever emerging present. At the culmination of her life in history, the period which Mr. Toynbee calls 'the Syriac Time of Troubles,' Israel's greatest voice proclaims the glorious message of the gospel. And it is no mere coincidence that both the Judean covenanters at Qumran and the writers of our gospels discerned in his words the most ample and most appropriate words for their hopes and expectations.

Of all the periods of decline and fall, there was none in the whole history of Israel that was more acute in pain and suffering, none so distraught with uncertainty and despair, as that which marks the history of the Qumran sect (175 B.C. to A.D. 68) and the background for the emergence of the Christian movement. If we are to understand what the scrolls have to tell us, then we must read them, first of all, in the light of the whole of Israel's historic faith (as Second Isaiah had done in his time) and then in the light of the life, culture, thought, and religious faith of the so-called intertestamentary period. The fatal weakness of much current discussion of the Dead Sea Scrolls is its almost cavalier ignoring of this fundamental requirement of all responsible scholarship. Among the most notable features which mark this fateful period in the history of mankind is what I choose to call "the renascence of antiquity," where memory is deepened to its limits. Like the writers of the New Testament the Jews of this period lived under the awareness that the end of history was imminent, that a great divine event was about to occur, which would bring to judgment all the inequities and corruptions of the past and present and the age of redemption would be inaugurated. But they viewed the approaching 'end' in the ample context of all things from the beginning of the world. The literature of the period documents this far-flung vision in a remarkable way. For here we have books of Adam and Eve, our primal parents, of Enoch, whom God took to himself, of Noah and Abraham and Moses, of Daniel and many others. These writings reveal great fluidity of thought and imagination, diversity in theological outlook, and an intuitive sense of illimitable horizons. It was a period of apocalyptic seers and messianic deliverers, of devotees of the law, of heroic martyrs and countless silent sufferers, of the quiet and poor in the land and of those who were waiting for the "end." The Dead Sea Scrolls, it goes without saying, afford us an extraordinary insight into an important sect of Judaism contemporary with New Testament times. Like others, the covenanters believed that the present curse and sin laden era was approaching its close, that man's inveterate rebellion was reaching its climax, that the great Judge of all men was about to appear, and that the new and glorious Kingdom of God was about to dawn. It was a time when men spoke of messianic woes and birth-pangs, of great convulsions in heaven and earth, and of ineffable mysteries and secrets known only to the heavenly beings but vouchsafed to chosen individuals through the grace of God's revelation.

We are now ready to turn to the subject of our major inquiry: that remarkable and somewhat mysterious figure who occupies a position of great importance in the life of the holy community of covenanters. He appears chiefly in two documents: the Habakkuk Commentary, which was

discovered in Cave I, and the Damascus Document or Zadokite Fragment which was discovered in the Cairo Genizah by Solomon Schechter in 1896, but also in other commentaries. He is called the *moreb ha-sedek*, usually rendered "Teacher of Righteousness" but also, and perhaps more correctly, as "the true teacher" or "the right teacher" or "authentic expositor." It is probable that the title is derived from several Old Testament passages (notably the books of Joel and Hosea), and it is not without interest that Saint Jerome found in the biblical references an allusion to Christ. If we are to take the temporal references of our texts seriously, as I think we must, then the community began about the year 196 B.C. (foreordained, of course, by God, as was demonstrated by the reference in Ezek. 4:5), and the Teacher of Righteousness appeared among them about 177 B.C. The figures must be taken with some flexibility, however, as is generally admitted, and it is not unlikely that he came at about the time of Antiochus Epiphanes (175 B.C.), whose name, interestingly, now appears for the first time in the recently published Nahum Commentary. The name of the Teacher is not given us, and this obscurity is consistent with the mentality of the sect, which has its own secret mysteries, cryptic script, and allegories. Some have supposed that his name was Zadok (e.g. Allegro), but this is by no means certain or even likely.

The Teacher of Righteousness is, first of all, an interpreter of Scripture sent by God to the faithful remnant living in the last days to make known to them his will and purpose, which were revealed above all in the words of the Law of Moses. The whole life of the Judean covenanters is centered about the study of the Torah. Indeed, it was for that purpose that they went into the wilderness to prepare the way of the Lord. This preoccupation with a life lived according to the commands of Moses is reflected in all the works from Qumran. Yet by no means exclusively so. For God had also sent his servants the prophets to call Israel back to her allegiance to the covenant. A favorite phrase of the *Manual of Discipline* is "through Moses and all his servants the prophets." But neither Moses nor the prophets could be understood without the guidance of someone sent from God to make clear what they really meant for the end of time. We encounter this same motif in many of the pseudepigraphical writings from this period. Enoch, Noah, and Abraham, the sons of Jacob and Moses were writing for the end-time, and this is what the apocalyptic seers of the period make known to their contemporaries. The commentaries that have come from Qumran—Hosea, Micah, Isaiah, Zephaniah, Nahum, Malachi, and others—interpret the meaning of the prophetic message in eschatological terms for the imminent end. Moreover, of the scrolls which have been uncovered, it is significant that so large a proportion come from the prophets. It was the fashion not many years ago for

New Testament scholars to stress the central place of the law in Judaism, and this was true, but only to a degree. For prophecy was by no means dead in Israel. What is surprising is that the Teacher and his activities are foretold in the prophecies. The opening words of the mutilated Habakkuk scroll make this very clear:

So the law is slacked. This means that they rejected the law of God. *And justice never goes forth, for the wicked encompasses the righteous man.* This means the wicked man is the wicked priest, and the righteous man is the teacher of righteousness.

Then the fifth verse follows, and the commentator explains its meaning:

This means those who acted treacherously together with the man of the lie, for they did not heed the words of the teacher of righteousness from the mouth of God, and those who acted treacherously against the new covenant, for they did not believe the covenant of God but profaned his holy name. And truly the saying refers to those who will act treacherously at the end of days: that is, those who are ruthless against the covenant, who do not believe when they hear all the things that are coming upon the last generation from the mouth of the priest into whose heart God put wisdom to explain all the words of his servants the prophets, through whom God declared all the things that are coming upon his people and his congregation.

The Teacher is an eschatological figure. To him has been revealed the eschatological secrets, the transcendent "mysteries" known to God from the beginning of the world, but now disclosed to him. Now "the Truth of the universe shines forth for all time" (*Manual of Discipline*). This theme of the marvellous mysteries runs through the Qumran literature as a major motif. Note these lines from the hymns, for example:

For thou hast uncovered my ear for marvellous mysteries (I. 21).

Thou didst make me a banner for the righteous elect, an interpreter of knowledge in wondrous mysteries (II. 8-13).

Or this significant line:

But he who causes a holy branch to sprout for a planting of truth is hiding his mystery, without its being thought of;
without its being known, he is sealing it up.

The Teacher is also a priest, and the covenanters were a priestly order, "an eternal planting, a holy house in Israel, an assembly of supreme holiness for Aaron." Its sole purpose was to live a life of absolute perfection, a religion pure and undefiled before God. It is the priest who, above all, calls men to a life of holiness and purity, and it is to this life that the Teacher calls his disciples and followers. The priestly order is called "the sons of Zadok" after the great priestly family in the time of David and Solomon and those whom the priestly-prophet Ezekiel, in his visions of the future restored temple, had named the only legitimate priesthood. But the Teacher does not stand unopposed in his priestly office and in his understanding of the meaning of the tradition enshrined in the Bible. There is the "wicked priest," "the man of the lie," "the man of scorn" and his company who are pitted against him and his disciples in a life

and death struggle. He, too, seems to have been a priest, even a high priest, and he has been recently identified with the monstrous tyrant, Alexander Jannaeus (103-78 B.C.).

But even greater things are said of the Teacher. In the Damascus Document we are told that in "the epoch of wrath" God raised up for his holy remnant "a teacher of righteousness to lead them in the way of his heart" (cf. Isa. 57:17). In another passage, according to the reading of the text, he is called "the unique teacher" and his followers are called "the men of the unique one." To be sure this reading has been challenged by some scholars, and it must be admitted that by a very slight emendation one could read "the teacher of the community" and "the men of the community." But the word "community" (*yahad*) does not occur elsewhere in this work. Moreover what is said of the Teacher elsewhere tends to support the present reading. In an interesting bit of allegorical exegesis, the writer cites the famous verse from the oracles of Balaam:

A star shall come forth out of Jacob,
And a sceptre shall rise out of Israel.

On this he comments: "The Star is the searcher of the Law, who came (or shall come) to Damascus . . . and the Sceptre is the prince of all the congregation, and when he arises he shall smite all the sons of Seth." Even more interesting perhaps is the exegesis of Habakkuk 2:4 in the commentary. There, it will be remembered, the masoretic text reads, "The righteous man shall live by his faith (or *faithfulness*)."¹ We are all familiar with the way in which St. Paul employs the passage as referring to faith in Christ. In the Old Testament, however, it means simply faithfulness. But now we read in the commentary after the citation of the verse: "This means all the doers of the law in the house of Judah, whom God will rescue from the house of judgment because of their labor and faith in the teacher of righteousness." Again, several scholars, like Burrows and Barthelemy, say that all that is suggested here is faith or confidence in the authenticity of the Teacher's interpretation. But that is not what the verse says at all. What it does say is that faith in the Teacher of Righteousness is essential for deliverance in God's terrible day of judgment.

Much has been made of the associations of the Teacher with the Servant of the Lord. Professor Dupont Sommer, Dr. Brownlee, and others have traced a number of allusions in the texts. That the community was profoundly influenced by the eschatology and theology of Second Isaiah is certainly true, and there are lines which recall Isaiah 53. For example, the community is called "true witnesses to judgment, and the chosen of grace to atone for the land" (Brownlee: "earth"). In one of the hymns, too, we read of "healing for wounds," and Matthew Black, in a detailed and careful study of the passage, reaches the conclusion that the sufferings

of the Teacher were believed to have atoning effect, in other words that he was understood somehow to be the suffering servant. There is much else to be said, but the problem for me is still very difficult, one upon which I should wish to reserve judgment, without, however, excluding the possibility.

Before we turn to even weightier matters, let us listen to words which may very well be those of the Teacher. It is now accepted by many scholars, and I should wish to identify myself with them, that the fourth psalm of thanksgiving comes from the lips of the Teacher himself. The poem is a long one, but we shall quote a few lines from it in Gaster's recent translation:

I give thanks unto thee, O Lord,
For Thou hast illumined my face
with the light of thy covenant
(Day by day) I seek thee,
and ever thou shinest upon me
bright as the perfect dawn.

They have plotted mischief against me,
to make thy people exchange for smooth words
Thy teachings (Torah) which thou has engraved on my heart.
They have kept the draught of knowledge
from them that are athirst,
and given them in their thirst
vinegar to drink (Ps. 69:22)

When I called to mind all my guilty deeds and
the perfidy of my sires—
When wicked men opposed thy covenant and foward
men thy word—
Trembling seized hold on me and quaking,
All my bones are aquiver; my heart becomes like
wax melting before fire,
My knees were like water pouring over a steep;
And I said, "Because of my transgression I have
been abandoned,
That thy covenant holds not with me."

But then, when I remembered the strength of thy
hand and thy multitudinous mercies,
I rose and stood upright, and my spirit was
fortified to stand against affliction;
For I was stayed by thy grace and by thine abundant love.

In the closing section of the Manual of Discipline there is a long poetic passage which may very well be the words of the Teacher. Here we listen to him at prayer and praise, and we witness all the claims of legal righteousness fall away and a simple and complete trust in the righteousness of God alone.

As for me, if I slip, the steadfast love of God
is my salvation forever;
and if I stumble in the iniquity of the flesh,
my vindication (*mishpat*)

In the righteousness of God will stand to eternity.

* * * *

In his mercy he has brought me near, and in his covenant love
he will bring my justification (*mishpat*),
And in his steadfast righteousness he has justified me,
And in his great goodness he will pardon (*atone*:
Heb. *kippur*) for my iniquities.

If such passages belong in reality to the Teacher, as I believe they do, then we gain a remarkable insight into the simplicity and quiet fervor of his piety, his complete and unwavering trust in the righteousness of God.

There is reason, too, to believe that the Teacher was expected to rise from the dead, as indeed were "the many who are wise" in Daniel 12:2f. This has occasioned some astonishment by some scholars, but there is no sufficient reason to reject the view. Even such a conservative and careful scholar as Monsignor Patrick Skehan recognizes this: "That they expected him to rise again from the dead at the end of time, along with all the just, after the manner described in the Book of Daniel, there can hardly be any doubt."

Above all else, perhaps, the Teacher is the prophet like unto Moses prophesied in Deuteronomy 18:15ff. Indeed the whole Damascus fragment sees in the life of the community and its leader a recapitulation of the time of Moses. The Exodus, the sojourn in the wilderness, the covenant at Sinai, and all the other great events of the Mosaic period are a prototype (*Vorbild*) of the messianic *Heilszeit*, time of salvation. Like Moses, the leader of the Qumran community is a teacher and lawgiver; like Moses he has called forth a second Exodus, which is compared with the journey of Israel into the Promised Land, and the time between the death of the Teacher and the final end is reckoned at forty years to correspond to the forty years in the wilderness. Professor Jeremias, whose essay in the *Theologisches Woerterbuch zum Neuen Testament* I have been following, adds this significant comment: "Since it is overwhelmingly likely that the Teacher of Righteousness is a messianic figure, we have before us a second Moses, who introduces the Exodus of the End of time." These words were written several years before the discovery of the Dead Sea Scrolls, and I think it may be said without any exaggeration that the new discoveries confirm his view. Let me give but one example, though an extraordinarily impressive one. Among the thousands of fragments representing hundreds of scrolls that have been recovered there is a collection of passages, messianic in character, drawn from the Pentateuch. Precisely such *testimonia* were used by the early Christians in their propagation of

the gospel. Now what is most conspicuous in the Qumran florilegium or messianic testimonies is the inclusion of a substantial section from the crucial section in Deuteronomy: "The Lord your God will raise up for you a prophet like to me from among you, from your brethren—him shall you heed. . . . I will raise up for them a prophet like you among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him." Such a second Moses, indeed, was the Teacher of Righteousness. I have studiously refrained from referring to the New Testament, but I should like to say here that numerous references in the gospels to the prophet who is to come now gain a richer connotation and cogency in the light of the scrolls, and this applies above all to the gospel of John, from the prologue and throughout the gospel.

Who, then, is the Teacher of Righteousness? Was he believed to be the messiah? Many have supposed so, above all Duppont-Sommer and John Allegro. Some of you will recall the report of his famous B.B.C. broadcast in which he reported on the discovery of the Nahum Commentary. There he discovered not only very important historical allusions, but other references which cast light on the fate of the Teacher. In the terrible persecutions of Alexander Jannaeus the Teacher was crucified, and when the tyrant left, "the scattered disciples returned and reverently buried the body of their Teacher in a tomb near by, where they settled down in the way of life he had ordained for them, to await his glorious return as Messiah of God." In his recent admirable book in the Pelican series he is somewhat more restrained, but discussing the martyrdom of the Teacher he writes as follows: "The one haughty and proud, scarred by the wounds of many battles, and the ravaging of a lifetime of greed and lechery, the other, white-robed and saintly, gazing scornfully on his enemy, secure in eternal life. Would that those disciples, who perhaps watched the scene from the crags above the monastery, had included a Mark or Luke."

Allegro's broadcast aroused tremendous excitement everywhere. He was bitterly denounced by churchmen and others, who feared that the uniqueness of the Christian faith was imperilled by such revelations. But this, of course, is not the first issue to be settled. Only those who have seen the evidence, i.e. the parchment scroll upon which Allegro based his conclusions, were in a position to reply to him. This has been done, indeed by all the members of the Jerusalem team of scholars: English, French, and American. The upshot was their decisive rejection of Allegro's interpretations. Yet the total evidence must be taken into consideration. For one thing Allegro was not completely mistaken, although he grossly distorted the actual text.

The Teacher of Righteousness was not believed to be *the* messiah. That place of dignity is nowhere attributed to him. There are references

to the messiah, indeed to two of them, the messiahs of Aaron and Israel, but there is no reason to believe that the Teacher was one of these. Indeed, it is impossible. But what shall we say of the other figure, the prophet like to Moses? He, too, occupies a rank of great importance and in more than one context is associated with the messiahs and in an eschatological setting. The evidence as we read it tends to confirm the view that the Teacher was *Moses redivivus*, the second Moses foretold in the great Deuteronomic words to Moses. As such, he is a messianic figure. He did not die a violent death at all, and there is not the slightest indication that his death was believed to have any atoning efficacy. That he suffered during his life time is more than probable, and that his sufferings may have been associated with the vicarious sufferings of the Servant of the Lord in Isaiah 53 is possible, but by no means demonstrated. The evidence is not yet in. But let us assume that this was the case. Does this in any way qualify the uniqueness of Jesus Christ? It must be admitted, that if this interpretation is found to be correct, we have a kind of parallel for which we have heretofore not had any support in the extant literature of the period. But this is not the end of the matter. When all has been said and the evidence carefully and responsibly considered, the differences which separate the Teacher of Righteousness from Jesus of Nazareth are incomparably greater than the similarities. Such a judgment is not the special pleading of those who rush to the barricades in defence of the faith. It is the sober reflection of any one who will read all that is said of the Teacher and all that is said concerning Jesus, not only by the evangelists but by those New Testament scholars who have evaluated the historical evidence critically. Nowhere in all the Dead Sea Scrolls do we encounter anything which bears serious comparison with the person which looks at us from the gospels. Indeed the whole mentality of Jesus is quite other than that of the Teacher. And the faith of the early Christians is different from that of the covenanters of Qumran. This is not to disparage those who hungered and thirsted after righteousness and holiness all their days in the monastic community. But they never heard the triumphant words of the gospel. They listened to their Teacher's words of the coming age and the meaning of the Scriptures, but the Word was not made flesh among them. They longed for redemption and release from the bondage to the flesh, but they never once heard words to match those of the great apostle, who knew the depths of human bondage: Thanks be to God who giveth us the victory through Jesus Christ our Lord. Who shall deny the Teacher of Righteousness the meed that is his due or refuse to recognize in him one who sought to prepare the way of the Lord and to make straight his paths? A true son of Israel he was indeed, a prophet like Moses in many ways. He taught the doctrine of the two ways, the

way of light and of darkness; he yearned passionately to know the truth and that life of fellowship with God where alone is peace. But never could he say, "I am the Way, the Truth, and the Life."

ECHOES OF OBERLIN

LEONARD DE BEER

The warm fall day of September 3 of last year saw the college town of Oberlin, Ohio, come to life from its three-months' summer hibernation. It was not the arrival of college students, but delegates to the North American Conference on Faith and Order. Before the day ended, 279 representatives of thirty-nine Christian bodies, together with ninety-two consultants were present on Oberlin's campus for the eight-day historic conference. Of these 279 representatives, twenty-five were youth delegates from seminaries and colleges across the nation.

The theme of the conference was penetrating and provocative—"The Nature of the Unity We Seek." The conference was divided into three main areas of discussion, each delegate being enrolled in one of these areas. These three main divisions in the nature of the unity we seek were: first, in faithfulness to the eternal gospel, and centering on doctrinal consensus and conflict; second, in terms of organizational structure, emphasizing the life of the congregation, and variations in denominational polities; third, in view of cultural pressures, concentrating on mobility of the population, governmental policies, and including racial and economic stratification.

These three main divisions were, in turn, divided into twelve sections covering the different facets of each area. But all discussions, studies and plenary addresses focussed on the main theme—a penetrative study into the nature of the unity we seek.

Before the meeting officially opened, conference officials called a gathering of all youth delegates, of which this student was a member. The purpose of this meeting was primarily that of offering us the opportunity to become acquainted with one another.

To the majority of us, this was our first encounter as participants in an official ecumenical conference, and the responsibility as delegates was an overwhelming experience. As we talked with one another and became acquainted, we shared our hopes and anticipations for the coming eight days. Though there was a spirit of eagerness evidenced, at the same time the conversation seemed to be tainted by a lurking doubt and suspicion born of an abnormal situation. Dr. Albert Outler very ably put these feelings into words in his address to the conference. "Every ecumenical

gathering—and Oberlin is as good an example as any—presents a strange and painful anomaly. We are here as Christians who recognize our oneness in Christ and our dividedness in the churches. We would not be here unless we already knew that the bonds that unite us are stronger than the bars that separate us. And yet we also would not be here unless we were aware that the unity we seek is something far richer and vital than the unity we already have."

The tension, frustration and mixed emotions which we experienced at this pre-conference meeting are probably always present when considering this problem of unity. We were uneasy and restless because of the distance from each other, and yet the majority of us had a clear conscience about our divisions, too, for they represented concerns about the Christian Gospel which we believe demand our faith and loyalty—even at the cost of separation from our fellow Christians. We realize the divine imperatives to oneness, but we were also conscious of our own traditions and the essentials of the Gospel, as we had received them.

Every ecumenical effort, no doubt, is faced with this dilemma, and it would seem that it could result only in frustration. This, however, is determined by our conception of unity. What is the nature of the unity we seek, if we seek it at all? How do we know the unity which we are striving for is the unity God wills for us? Is our unity to be one of "organization" or "reunion?" These are the penetrating questions which lie before us. In this article, I will attempt to bring before you what I believe to be the important emphases of the conference bearing on these questions.

I

One of the main emphases at the Oberlin conference was the significant reiteration of the unity which the Church already possesses. The unity which we seek is some visible expression of a unity we already have invisibly. The report of Division Three of the conference, concerning *Faithfulness to the Eternal Gospel*, states, "Our unity is a divine gift, not a human achievement. So far as unity is God's endowment of his Church, it is ours already; so far as it is our response in obedience to his will, we sadly lack it." It is not ours to make or achieve, but rather a matter of expressing or exercising a unity already given.

This concept of a given unity demands a thorough study of the meaning of the Church. However, since such a treatment is impossible in this article, I purpose to touch on several aspects of this study which we do well to rethink and reconsider in this question of unity.

We must begin by saying first of all that the Church is a chosen community. It is the people of God, over whom he reigns. The Church is the new Israel, which God has established, "Abraham's offspring,"

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the people of the new covenant. And God has given Jesus Christ to be head over his body, the Church. The members of this Church are an elect group of both Jews and Gentiles, whom God chose "in Christ. . . . before the foundation of the world." In the book of Hebrews, the Church is depicted as being a holy community. She is an assembly of "the saints," set apart for a holy cause.

Moreover, in the New Testament, we see many figures which stress the oneness of the Church as a closely-woven group. Here we have many passages which revolve around the basic idea of communion, oneness, and *koinonia*—a word which has been largely misunderstood to mean just "fellowship." This translation misses the whole meaning of the important phrases in which it is used; such phrases as "the *koinonia* of the Holy Spirit" or "called into the *koinonia* of his Son Jesus Christ our Lord" (I Cor. 1:9). Robert Nelson states that "a renaissance of the *koinonia* idea" has come about in recent years in Christian thought.¹ *Koinonia* is not just fellowship within a church. The true *koinonia* does not come through association and relations with one another, but first through establishing a living relationship with the living Christ, and then, through relationships with one another. "A man who has the *koinonia* with God through the Spirit can also have *koinonia* with his neighbors, but it is God who gives and sustains both" (p. 62). It is this idea which describes essentially the character of the Church.

The use of *koinonia* in the New Testament, furthermore, is emphasized in several ways with different shades of meaning. Some passages use the word to describe a spiritual relationship between believers and God, either through Christ or through the Holy Spirit, as we find in II Corinthians 13:4. However, in I John 1:3, the term describes a spiritual unity with God and also with others. "That which we have seen and heard we proclaim also to you so that you may have *koinonia* with us and our *koinonia* is with the Father and with his Son Jesus Christ." In other places, it seems to describe the common life of the Christian community as in Acts 2:42. Fundamentally, it appears to mean, "participation in something in which others also participate."² The *koinonia* is a description of the life of the community of believers, deriving its life from the power of God through the Holy Spirit. There is a vertical-horizontal relationship present, the second deriving its life from the first.

With this in mind, we turn for a moment to one of the most amazing figures of unity, the Church as the body of Christ. Paul uses this figure

¹J. Robert Nelson, *The Realm of Redemption* (London: Epworth Press, 1951), p. 60.

²J. Y. Campbell, "Koinonia and Its Cognates," *Journal of Biblical Literature* (New Haven, Conn.: Society of Biblical Literature and Exegesis, 1932), Vol. LI, p. 353.

frequently in his letters. In I Corinthians 12:27, the Apostle writes, "Now you are the body of Christ and individual members of it." This is said, however, after having pointed out their responsibilities to one another. In Romans 12:5, we read, "So we, though many, are one body in Christ and individually members one of another." The arguments concerning this figure have revolved mainly around how metaphorical or how literal the term is intended to be understood. To accept the literal interpretation is out of the question, but it also must be said that Paul intended more than a mere illustration. Such an image points to an intimate relationship, a close continuity between Jesus Christ and the community of believers. It emphasizes the great dependence of the Church upon Christ and their intimate union.

This, however, is not the only point of the metaphor, for it also stresses the inherent unity of the Church, the oneness of all believers in the Lord Jesus Christ. Though the members have various abilities and gifts, they all have their place and role in the building of the one body of Christ, of which he is the head.

What truly seems to make the Church the body of Christ, however, is the *koinonia*. "Just as the first Christians, when they became members of the Body, found that they had become bound to one another by common ties, which were even stronger than those natural ties of family, race, religion, and nation, so the *koinonia* has characterized the communal life of the Church in every generation of its history."³ It is a spirit of brotherhood, of mutuality with Christ at its center of life and energy, beckoning to the Church truly to represent him in the world. Therefore, the unity which we already possess is our mutual relationship to Jesus Christ as our Lord and Savior, as the head of the Church.

II

Now, then, if this is the basic character of the Church, must it not find expression in some visible way? This is not to advocate organic or corporate unity, for this might result in an unhealthy situation. The object of the ecumenical movement is not to build some imperialistic Super-Church, nor to organize at all. Bishop Lilje, of the Lutheran Church, made this statement in his address at the conference, "The fundamental unity of the Church is something very different from formal uniformity. There must be a unity which goes far beyond our attempts to organize. The real unity of the Church must not be organized, but exercised."

Much can be said in the realm of attitudes of denominations toward one another, which not only reflect disunity but also an unchristian spirit. It is this divisive and hostile atmosphere of which Robert McAfee Brown

³Nelson, *op. cit.*, p. 103.

speaks when he says, "The main thing the churches in our town do is fight one another. The Episcopalians and Baptists claim to worship the same God, but try to get them together for a communion service! There is no fight quite so vicious as a church fight."⁴ Many times our attitudes towards others is either one of indifference, ignorance, hostility or non-recognition. The last one of these is based on the idea that all the truth that has been revealed has come to our denominational camp alone. This is one of the quickest ways to doom any expression of unity among Christians.

Still others of us rationalize our divisive ways by saying, "We believe that our oneness and unity is only within the invisible Church." This naturally leads us to ask what is the relation between the invisible and the visible church. John T. McNeill tells us that recent special studies of Reformation thought have clearly evidenced that neither Luther nor Calvin repudiated the principle of a visible church. Luther recognized "an intimate relation between the visible and the invisible in which, as the body is a representation of the soul, so is the bodily community a representation of the spiritual community."⁵

Though Calvin believed that schism and sin had at times almost completely driven the true Church into invisibility, yet, he urged and looked for the revival of the invisible Church from obscurity. McNeill points out that Calvin most assuredly thought that the Reformation was the beginning of this great revival, "and that he was an agent of God's purposes by which it was to be revived" (p. 45). Therefore, we find in many of his writings admonitions toward unity and oneness. "Hence, as it is necessary to believe the invisible Church, which is manifest to the eye of God only, so we are also enjoined to regard this Church which is so-called with reference to man, and to cultivate its communion" (*Inst. IV*, 1, 7). The reformer also states that, as long as the true marks of the Church, the maintenance of the word and sacraments, are present, we are bound to maintain communion even though the Church may "teem with numerous faults" (*Inst. IV*, 1, 12).

How easy it is to hide behind these distinctions—the visible and the invisible, the true and the historic Church. Oftentimes, they serve only as a tool to discredit the visible Church and to be rid of responsibility to her. The New Testament does not speak of two churches, for this was of later theological development. It does depict a Church which is a reality, a group of imperfect men, who profess oneness as members of the Body of Christ, of which he is the head.

⁴R. M. Brown, *The Significance of the Church* (Philadelphia: Westminster Press), p. 11.

⁵J. T. McNeill, *Unitive Protestantism* (New York: Abingdon Press, 1930), p. 41.

III

Another emphasis, which was stressed at the conference, was that the unity we seek is closely related to the mission of the Church. Bishop Angus Dunn, in the opening address of the conference, stated, "In recent years there has been a recognition that mission and unity are profoundly interrelated and form two major pillars of any movement which can claim the ambitious name of ecumenical. The Church, many of us have agreed, is commissioned to unity in witness, and to witness our unity in Christ by word and act." Unity is not to be an end in itself. It is rather the means to the end, which is the command of Christ to his people, "Go ye into all the world." And the calling which we have received is not to one particular communion. Rather, it is a common calling to action, to participate in the great mission in the world.

We can learn much from the younger churches, such as the Church of South India, and the United Church of Canada. They show that different denominations can cooperate together successfully as one when the mission task of the church is the common goal. Is not this the total task and purpose of the Church, to bring a ministry of reconciliation to all men? On the other hand, we are often too busy pointing out our theological difference, and we are suspicious lest our neighbor contaminate our well-guarded orthodoxy, rather than joining in a cooperative effort. The words of W. A. Visser 't Hooft speak relevantly to this point. In his sermon to the conference, he stated, "The churches cannot participate in the total mission of the Church without their lives being transformed. Once the common mission takes precedence over anything else, the whole center of attention is shifted and the church receives a new sense of participation. Self-centered institutionalism is replaced by faithfulness to the divine plan, and the wonderful traffic of sharing of the gifts of grace begins to flow."

IV

I would like to say in conclusion, that, when the week of conference sessions ended, after the discussion, debate, and oratory had ceased, many of us were convinced that it was not institutional unity which we seek. The desired oneness which we seek in Christian unity is found in a kinship which transcends ecclesiastical boundaries. We were also convinced that it would not be the oratory and debate that would bridge the separating gulfs. Rather, we were inclined to agree with Albert Outler when he said, "Divided Christians are brought together by the inner, imperceptible changes wrought by the Holy Spirit in the hearts and minds of men who are centered on their common Lord and mindful of their common history in the Gospel."

I believe that the ecumenical movement is playing a worthy role on the Church scene. For it brings before our minds the imperative of Christ "that they may be one as we are." A new awareness of this imperative, alone, would justify the ecumenical movement. It will, if allowed to, draw one out of his ecclesiastical isolation booth and give him a new perspective and broader understanding. History alone will ultimately reveal the worth of this movement, but I must agree with Bishop Lilje in his address, when he says, "The ultimate standard by which we have to measure the ecumenical movement of our day is certainly not its theological and administrative efficiency, but only the power to help towards the renewal of the Church and of the individual Christian. Let us not strive to be better Lutherans, Episcopalians, or Congregationalists, not even better members of the ecumenical movement—but let us strive to be better Christians."

CHRISTIAN ACTIVITIES IN MY PART OF THE WORLD

PETER HSIEH

Four years ago I came to Singapore. As my S.S. Castleville came near the harbour of Singapore, I was impressed by the great number of vessels of all sizes, kinds and nationalities. Later I realized that the harbour scene was a good introduction to Singapore. In Singapore there is a unique mixture of races, religions, and culture, new and old. If you think that it is interesting to see fashionably dressed people riding in age-old cable cars in San Francisco, you will find it equally interesting to see the age-old sampan propelled by outboard motor.

Travelling a little through the island of Singapore and the peninsula of Malaya, which are linked together by a causeway, one is further dazzled. One moment you are in a place as modern as can be, orderly, beautiful and exquisite; the next moment you are in a place wild, uncultivated, and sometimes dangerous because of terrorists.

Singapore is a British Colony and Malaya a British protectorate. However, Singapore is in the process of completing her internal self-government and on August 31st Malaya will become an independent nation within the British Commonwealth.

This brief description of my immediate surroundings is in no way inclusive; it is written to bring you closer to where I am. Now I shall proceed to tell you about the church which is our main concern in this article.

About four or five generations ago, Chinese began to come to Singapore and Malaya in noticeable numbers. Among them there were some Christians. Gradually these Christians divided into dialect groups and organized into congregations.

The group of Christians I am immediately associated with are Amoy and Swatow speaking. They became Christians as the result of missionary work in China by the Reformed Church in America, the London Missionary Society and the English Presbyterian Mission. These two groups of Christians got together and later formed a Malaya Synod as one of the Synods of the Church of Christ in China. Due to war and political changes we have now become an independent group under the name of the Chinese Christian Church and are referred to very often as

Presbyterian. Church work was conducted in either Amoy or the Swatow dialect. For the sake of the younger generation, Mandarin and English are now used in addition. Under this synod there are 24 fully organized congregations, 18 preaching stations, 18 missionaries, 14 Chinese ordained ministers, among which 7 are over 60 years of age, and 6 are now serving as pastors, 23 as evangelists. The adult membership is a little over 3,000. There are a few things in our synod that are not quite right and nobody knows just how to make them right. For instance, the above figures show that we need more ordained men, yet there are Presbyterian ministers now serving the Methodist church. In 1956 the synod celebrated its 75th anniversary; yet among all the above numbered full time workers, there is only one that is son of the soil, and he is in school work. It sounds discouraging, doesn't it? Well, here is something encouraging. If you come to visit us, you will see many newly built church buildings and chapels.

There is a very general practice in this church group. The minister preaches only once or twice a month to his congregation. Very often not even once a month. Sometimes even on communion Sunday there is a guest preacher to preach and the minister administers the Lord's Supper. Who are these guest preachers? They are people like me teaching in a theological college who can visit the churches on Sundays. There are three training centers in Singapore which supply the preachers to our churches; that is one source. The second source is the former China Inland Mission people who now are called the Overseas Missionary Fellowship. They have their headquarters in Singapore, where missionaries take up language study. The third source is travelling evangelists.

In Singapore there are many theological training centers. The Seventh Day Adventists have one, the Assembly of God people has one, and the three I just mentioned. In the Federation of Malaya, the Baptists and the Lutherans are all going to set up training centers to train their own people. The three training centers are as follows:

One is Chin Lien Bible Seminary. It started after John Song's (or John Sung) evangelistic campaign. Many people wanted to know more about the Bible and be more effective witnesses. Most people felt the need of a place for such a purpose. Thus Chin Lien started. Now there are about 30 or 40 students and it has become quite a school. At present this school takes in people of all ages and diverse standards of academic preparation.

The next one is called Singapore Theological Seminary started by Rev. Calvin Chao, who is now in America. This school aims to enroll students with better academic preparation than that of Chin Lien and is prepared to provide a B.D. course through correspondence with London. They have about 30 students.

The third one is the school where I am teaching. It is called Trinity Theological College. The idea for this college was born in prison during the time of Japanese occupation of Singapore. An Anglican bishop, a Methodist bishop and a Presbyterian minister were in the same internment camp. They thought it would be wise if the three denominations could get together and form a united theological school to train church workers for Southeast Asia. After the war their idea was carried out. Now we have about 40 students and grant the B.Th. degree. The courses are in both Chinese and English.

Some people may be interested to know how such a union theological college is run. In order to give you a clear picture, I have to begin with the participating groups. Besides the English Methodist, the Asian Christian Colleges Association and Board of Founders of the Nanking Theological Seminary, all the other mission bodies working with the three above mentioned denominations are included under the names Anglican Church, Methodist Church and Chinese Christian Church. Each denomination appoints an equal number of representatives to form a board of Governors of the college. The representatives in this case can be either missionaries or local church workers. I mention this because right at this level we face a great difficulty, the difficulty of language. Some board members understand only English and some only Chinese. If we use Chinese in the board meeting, it cuts out the non-Chinese speaking missionaries and English speaking Indians. So we use English in the board meeting and translate when necessary. You can translate an article, speech or sermon, but you never can translate fully all the discussions in a meeting. So some Chinese-speaking ministers feel ill at ease in the board meeting and they feel more at home with the other two schools which conduct everything in Chinese. Naturally these schools have the support and blessing of these ministers. The board functions like any other school board. Now we come to the college proper. The various denominations are responsible for sending students and appointing them to work after they finish training. The college arranges the general curriculum, and each denomination gives additional training to make the students Anglican, Methodist or Presbyterian. The Anglican representatives on the staff are not numerous but their students have very distinct Anglican training. The Methodists on the staff are quite numerous and their students follow the Methodist programme and organization. The Chinese Christian Church has as many teachers as the Methodists on the staff but they have now only two students and nothing is being done to make them Presbyterian.

Another large body that tries to bring Christians into closer fellowship is the Malayan Christian Council. The member churches are: The Church of England (Anglican), the Methodist Church, the Presbyterian Church

of England, the Chinese Presbyterian Church of Malaya (Chinese Christian Church), the Mar Thoma Syrian Church, the Bethesda Church (Katong), the Bible Societies in Malaya, the Singapore Christian Youth Council, the Federation Christian Youth Council, the Salvation Army, the Y.M.C.A., the Y.W.C.A., and the Syrian Orthodox Church.

There is still another body of Christians which is called the International Council of Christian Churches under the leadership of Dr. Carl McIntire. This group says that the Malayan Christian Council people are unorthodox in faith and that the Malayan Christian Council members are unbelievers. The Protestant strength is thus divided.

This short sketch is by no means a complete picture of the inside of the Christian activities in Singapore and Malaya. But for those who want to remember us in prayer, this does provide some material.

There is a development in the field of theological education in Southeast Asia, that is, the move of getting closer to one another among the theological schools of similar standard. Each school is growing in number and quality of students, in strength of teaching staff, and in equipment such as buildings, teaching aids, etc. Yet each school feels that knowing what the others are doing will be very helpful. Under the sponsorship of the Board of Founders of Nanking Theological Seminary a group of teachers and students of theological schools met in Bangkok in February 1956.

Recently, we who are in theological education have become aware of the revival of many non-Christian religions, and feel the challenge. These religions play a great part in the life of the people of Southeast Asia. To preach Christ to people of no definite system of religious thought is much easier than to preach to people of definite religious ideas. Whether the other religions are good or bad, true or false, say what you like, the fact remains that they are around us. We are living in the midst of them, and we want to bring them to Christ. But when they say that their religion is just as good if not better than ours, well, what do we do then?

Another noticeable change in Southeast Asian countries is their fast urbanization. By urbanization I mean the growth of cities and industries, the improvement of production, the determination to overcome the traditional poverty, the forming of labour unions and political parties, etc. Where is the church in all this? Do we know these leaders? Do they come to church, do we reach them? Don't we want to bring Christ to these people and make this new life God-centered?

The realization of these urgent conditions brings the teachers of theological schools of Southeast Asia together, sponsored by the Board of Founders of Nanking Theological Seminary. The Institute now meets in my school, Trinity College, Singapore, for a two-month course and study.

We are fortunate to have Dr. Paul Devanandan to lecture on Hinduism, Dr. Reichelt on Buddhism, Dr. Wade from Knox College for Bible study, Dr. Galang from the Philippines on rural studies, the Rev. Henry Jones from Japan on Industrial Evangelism, Dr. Hendrik Kraemer from the Netherlands on Islam and Bible study.

Studying the whole situation I cannot help but turn my eyes to ourselves, Christians, and ask, "Have we failed our Lord in witnessing for him? Are we witnessing in the right way?" When the sampan man sees other boats steaming past, he quickly installs an outboard motor. A country which was under foreign rule now joins the others in becoming independent. What should we as the church of Christ do?

NEW VILLAGES IN MALAYA

The building of new villages in Malaya is due to the emergency. It is something unique, and it presents a different kind of challenge to Christian workers.

I think a brief account of the background of the new villages in the emergency is in place.

In 1922 the Chinese Communist Party opened a bureau in Singapore. There were successes and failures. They really gained their ground during the second World War. Japan occupied Malaya in 1942. People of all races took refuge in the jungle; so did the communists. They organized themselves into the Malayan People's Anti-Japanese Army. With parachuted supplies they did very well in keeping alive the spirit of resistance against Japan. When the war ended, they refused to be paid off and to surrender their arms. They wanted to create a "People's Republic." So they went underground and into the jungle green saying that they were mistreated. From then on, their tactics of gaining control was terrorism. The immediate victims were the squatters, people working in rubber estates, those who were on the fringe of the jungle. The State of Emergency was proclaimed in June 1948. In order to protect the squatters and tappers, to cut the supply line of the jungle and to make observation and checking easier, the Government found it necessary to gather the scattered people into protected and controlled areas. This explains the building of new villages. Most of them were built before 1954. By 1954 there were 550 new villages which rehoused one tenth of the population of Malaya (the approximate population is 7,000,000). The Protestant churches are working in about 150 villages; the Roman Catholics and some small independent Christian groups are working in another 70 villages.

The new villages and the emergency appear to be political primarily. In fact, they also cause the rise of a new rural and social environment. From the government's point of view it is a political and sociological success. Before, there was no community life; now community life is pos-

sible and is organized. Schools, water, electricity, medical care, co-ops, roads, small factories, all these are possible, and are partially government-aided. Another important achievement is that people that are now in the new villages can learn how to become citizens whereas before they would never know what democracy meant. The churches also welcome the new villages. It makes visits and corporate worship and other programs easier. The new villages do make things more difficult for the terrorist. According to statistics, the new village program is successful against terrorism.

Now let us see how the villagers feel about the emergency and the new villages. The villages are all fenced in with barbed wires. There are gates and they open at 6 o'clock in the morning and close 6 or 7 o'clock in the evening. There is not much room for extensive gardening within the fenced area. Most of the villagers have to go outside the fence to work or to tap rubber. Each person is searched very carefully to make sure that he does not carry anything out which might be handed over to the terrorists, not even food or a little lunch for himself. Therefore the best they can do as far as the working day is concerned is only a half a day. Before, when they were by themselves, the terrorists could disturb them more easily but the chance of working hard to make up the loss or working hard and have a little saving in a safe place was always possible. Now they can only work for a short while and they are always just a little above the starvation line at best. Their livelihood becomes very insecure. Formerly, they were at the mercy of the terrorists individually, but now they are at the mercy of the terrorists collectively. If the terrorists appear somewhere nearby more strict curfew will be imposed. People will be questioned and investigated. The whole village suffers. If someone is suspected, then it is just too bad. The government has the authority to come any time and arrest the suspected person, and then nobody knows where that person will be, how long he will be away, or what is going to happen to him. If he is lucky he will be sent to a rehabilitation center, and only then can the family hear from him. How long it takes for a suspect to reach the rehabilitation stage or how long he will remain there nobody knows.

It is well to say that that is too bad, it cannot be helped but what can a minister do under such rural sociological environment?

THE CHURCH AND THE STATE

ISAAC C. ROTTENBERG

In a previous article in this journal, which was entitled "The Kingdom and the State,"¹ we explored the possibility of formulating a biblical-theological view of the state. In a sense that article could as well have appeared under the same title as is found above the present one, for in our enquiry we found ourselves continuously and inescapably involved in the question of the relationship between the church and the state. This is hardly surprising in view of the fact that, when one looks at things from the perspective of the Christian revelation, one will inevitably be confronted with the reality of the church in all her particularity. This is how it is in the Christian religion, where the church is not regarded as finding her origin in man—in other words, is not regarded as an association of religiously minded people—but as the body of Christ, instituted by him and preserved through the presence and the power of the Holy Spirit. In short, the particularity of the church is given with the particularity of the revelation; from the Christian point of view religion and church belong together. Consequently, the perennial question of religion and politics has manifested itself in Western culture during the past nineteen hundred years mainly in the form of the problem of the relationship between the church and the state.²

As the central figure of our analysis we found the church addressing her prophetic proclamation to the ruling authorities, so that, in the confrontation with the revelation, the state may come to a true self-understanding concerning its nature and function. The statement of A. De Quervain, that the church will have to understand the state better than it understands itself, is so true indeed!³ The church, as the bearer of the divine revelation, has a political apostolate, the core of which is to be found in her prophetic proclamation to the governing authorities. And it is important to stress that this political apostolate of the church is not something foreign to, and not even something added to her basic ministry, but a fundamental part of it. It belongs essentially to the priestly aspect of the church's ministry in the world that she intercedes for those who are placed in positions of high authority, and it belongs just as es-

¹See the issue of April, 1957 (Vol. 10, No. 3), pp. 28-37.

²Cf. A.A. van Ruler, *Religie en Politiek*, 1945, pp. 249ff.

³Quoted by W. A. Visser 't Hooft, *The Kingship of Christ*, 1948, p. 138.

sentially to her prophetic ministry that she proclaims God's will to the ruling powers, thus calling them to obedience to his Word. In this article we shall be particularly concerned with the question of what all this means in terms of the concrete social-political conditions of our day. In other words, can such ideas really be taken seriously in this second half of the twentieth century, or must they be discarded as too fanciful, and above all too unpractical for our age of "Realpolitik"?

THE INSOLUBLE QUESTION

It might be well then that we proceed with a discussion on the very practical question: What do we expect? Do we expect, for instance, that a simple scheme will furnish the solution to this vexing problem of the relationship between the church and the state? No, we do not. In the course of the argument it will become quite apparent, I believe, that the kind of relationship which we visualize is not a simple matter indeed. But above all, we do not believe—and this should be stated emphatically at the very outset—that our views will supply the solution to the problem. Quite to the contrary, we are convinced that the problem cannot be solved! The question of the relationship between the church and the state is both theoretically and practically insoluble. It cannot be solved; it can only be *lived*—lived in the attitude of faith and prophecy.

The confrontation of Christianity with the political order, which finds its core in the relationship between the church and the state, can only *happen* in the dynamic reality of history; it is never static, never in rest, never a finished and closed system. Our systems leave no room for the open prophetic reality. As Christians and as the church of Jesus Christ we stand in history, not providing its "solution" but confessing God and his redemptive activity in history, and witnessing to the present and approaching kingdom.

Our rejection of the final scheme and the closed system does not imply, however, that we expect nothing to happen. It is the Word of God that is proclaimed, the Word of the living God! And then always something happens. With its sharp edge, its universal claims and its imperialistic drive it penetrates into all the various spheres of existence. It enters into the innermost depth of the soul, and by the power of the Spirit it sanctifies lives, and thus it takes form and comes, as it were, to a certain embodiment. Not *merely* in the lives of individuals! The power of the Word and the Spirit are operative in wider spheres and leave their impact upon the structures and institutions of society as well as upon individual existence. And thus it comes also to a certain embodiment and a provisional formgiving in the structures of communal existence. When the first preacher set foot in Europe, that event was not only of great religious significance, but one that proved to have tremendous social-political and

cultural implications! In more than one respect we have cause to smile about such expressions as "the Christian West," and yet, one cannot but wonder what things would be like if the gospel had taken a different course.⁴

HISTORICAL OBSERVATIONS

It has happened; the Christian faith has exerted a marked influence upon the cultural and social-political developments in the West. But when we set out to discover the organizational framework in which the Christian faith could most effectively exert her moulding influence, we find ourselves faced with innumerable and intensely perplexing problems. The lessons of the past may well prompt us to diffidence and hesitation in this matter. The attempts to find a structured relationship between Christianity and politics have generally led to a resolving of the dilemma by a *dissolving* of the tensions. This has been done mainly by dissolving either the state in the church, or the church in the state, or by dissolving the question altogether by declaring the state secular.⁵

The story is a familiar one. At times the church has betrayed her unique nature as church of Jesus Christ and her particular ministry in the world, and has sought to acquire worldly power, frequently usurping the prerogatives of the state and using coercive measures to enforce her will. At other times the throne has sought to master the church, subordinating the church to the state, and using her as a *tool* in its political manipulations and designs. Thus resulted the chronic friction and prolonged struggle for supremacy which have proven so detrimental to both the church and the state.

In the Western section of the Roman empire we see the development of the doctrine of the *universale regimen* of the pope over the whole world, which development eventually culminated in the bull "Unam Sanctam," issued by pope Boniface VIII in the year 1302, and promulgated the claim that Christ had conferred upon Peter and his apostolic successors the power of the two swords, viz., the spiritual and the temporal, and that therefore "both are in the power of the church," so that it is only fitting that "the temporal authority be subject to the spiritual," i.e., the ecclesiastical hierarchy.

In the Byzantine empire the development was different, moving rather toward the system which is generally but perhaps not too accurately described as "Caesaro-papism," and in which the church was to a large de-

⁴As Christopher Dawson has stated in his *Religion and the Rise of Western Culture*, 1950, p. 24: "When St. Paul, in obedience to the warning of a dream, set sail for Troy in A.D. 49 and came to Philippi in Macedonia he did more to change the course of history than the great battle that had decided the fate of the Roman Empire on the same spot nearly a century earlier, for he brought the seed of a new life which was ultimately destined to create a new world."

⁵Van Ruler, *op cit.*, p. 319.

gree made subservient to the state. As T. M. Parker has pointed out, the reference to papal power in the term "Caesaro-papism" is therefore somewhat confusing, because in this case it was not a spiritual ruler attracting to himself temporal power, but the issue was rather "whether the emperors arrogated to themselves spiritual prerogatives to which Christian tradition gave them no right."⁶

It remained for modern days to advance the very drastic solution of simply cutting the Gordian knot by declaring the state "secular," "neutral," and "autonomous," i.e., not only independent from the church, but also from religion and revelation, thus making religion and politics two completely heterogeneous spheres which have little or nothing to do with each other. I would not like to deny that in some instances this emphasis has been a salutary corrective against illegitimate ecclesiastical interference. But in the long run it is an impossible position, because in its very structure, policies and practices, the state makes some kind of confession of some kind of religion.

But we must return from this brief historical excursion to our discussion on the question of practicality. Is it realistic to speak of addressing the Word of God to the state and calling the state to obedience to the divine revelation? Putting it concretely, do we presume for one moment that the American state would ever officially acknowledge and adopt the Christian revelation as an authoritative source by which it seeks to be guided in its governmental activities? And then we do not yet speak of those countries where the Christians form a small and insignificant minority, proclaiming their message in the midst of a sea of paganism and heathenism. And even if some country were to adopt the Christian revelation as a confessional basis for the affairs of state, the crucial question would still be how it would be interpreted and applied. The study of history gives us some cause for apprehension on that score too!

Both the cultural and the ecclesiastical realities of our day should offer sufficient warning against succumbing too readily to the temptation of losing ourselves in dreamy phantasms about a unified and harmonious *res publica christiana*. Western culture is torn by many conflicting forces and ideologies. The Christian church is divided into numerous denominations and factions, which often do not only lack a unified witness, but at times contradict and oppose each other, thus raising the question which church shall direct which message to the ruling authorities. In view of these and many other considerations, the temptation is great indeed to adopt the principle of neutralism as the best of all possible solutions. And yet, can we remain Christian if we cease to dream and to live from the vision of the kingdom of God? I am not speaking of the dreams that are

⁶*Christianity and the State in the Light of History*, 1955, p. 72.

rooted in our ideals, but the ones that find their ground in the divine promises.

Let me repeat, however, that instead of losing herself in idealistic notions, the church will do well to be always prepared to be met with gross misunderstanding on the part of the world. Where Christ is not confessed the church will quite likely be regarded as one of the many organizations and associations of society. How can the world take the church seriously as *church* and her confession as confession of the living God? As far as the state is concerned, the church will most probably fall under the laws and regulations that pertain to associations and corporations. It is good to face these matters frankly and squarely. And it is also good when from time to time they are forcefully called to our attention.⁷ But after we have heeded these warnings, we are still faced with the prophetic imperative. Will considerations of success quench the burning fire within the prophet's soul (Jer. 20:9), or can they absolve us of the apostolic "necessity" (I Cor. 9:16), which does not weigh the chances of success, but motivated by the "nevertheless of faith" speaks in the name of the Lord?

"The Lord God has spoken; who can but prophecy?" (Amos 3:8). Shall the church ever acquiesce in the misunderstanding on the part of the world? Shall she take it for granted, or in the name of "realism" remain silent? That is the danger in the slogan "the free church in the free state." Everything depends, of course, on how such phrases are interpreted. But all too frequently the thought behind this slogan seems to be that the church will desist from "bothering the state with religion" as long as the state is willing to let the church be as one of the organizations of society. Of course, this implies that the church shall not become "radical," or become a threat to "law and order." I am not advocating revolution, but churches under the cross of modern dictatorships have discovered once again that there are times in which, in the name of her Lord, the church may not let the state be "free," and that it can be better to be a persecuted church than to be a "free" church which has ceased to be a prophetic church.

No doubt it is a great venture to direct the prophetic proclamation to the ruling authorities. But that is equally true in the case of our preaching to individuals. There is no preaching without risk! Who is equal to this task? It is always a venture, always doing the impossible, always to be done in the expectation of a divine miracle. It makes no difference whether the church is in the majority or in the minority; it is irrelevant whether her chances to succeed are considered good or bad, or whether she is a voice in the wilderness of indifference or perhaps even hostility; she must

⁷As Karl Barth has done once again in his *Kirchliche Dogmatik*, IV, 2, 1955, p. 778.

speak. And in her political apostolate the church "calls the state from neutrality, ignorance and paganism into co-responsibility before God, thereby remaining faithful to its own particular mission."⁸

THE WORD GIVING FORM TO LIFE

We have maintained that where the living Word is preached, it is effectual; it does something. This is so, not because of the effectiveness of our words, but because of the power of the Word and the Spirit. We emphasized that it comes to a certain embodiment in the sanctified lives of people, but also in the cultural and social-political structures and institutions of society. Now, in view of the preceding discussion, it should be almost superfluous to state that these forms and configurations about which we are speaking can in no way be regarded as "pure" expressions of the revelation, and can never be identified with it, but, on the contrary stand always under its judgment. They are fragmentary, relative and provisional.

Is there really a biblical basis for assuming that these statures and embodiments in the realms of culture and politics belong less essentially to the work of the revelation than its effect in the human soul? So often the impression is created, either explicitly or implicitly, that the revelation is primarily or even exclusively concerned with the inner depth of the soul, and that the outward and what could be called the surface of life is therefore secondary or at least of no religious significance. Such presuppositions also underlie the glib manner which often speaks of the "purely religious" nature of the church and the "essentially secular" functions of the state. Such phrases raise fundamental questions!⁹ When are things "purely religious," and what is really "essentially secular"? Is there anything in this world, or any activity in which man can be engaged, which is secular in essence? One thing is certain, that if "purely religious" must be interpreted in the sense of being confined exclusively to the inner life, the biblical revelation could hardly be considered to fall under this designation. The Word of God simply refuses to be limited to the inner life; it seeks to be operative in the wide field of history.

It seems to me that if we only keep in mind that revelation in the Bible means *historical* revelation, the presence and activity of God in history, we will then discern more clearly the profound affinity between Christianity and politics.¹⁰ When we say that the Word of God has political implications, we mean more than that Scripture furnishes us

⁸Karl Barth, *Against the Stream*, 1954, p. 34.

⁹William A. Mueller, for example, in his book *Church and State in Luther and Calvin* (1954), speaks of "our modern idea of the state as an autonomous entity" (p. 127) and "our modern concept of the state as secular in character and therefore neutral in religion" (p. 164). I would admit that at the present time this is the prevalent view, but I would caution against a use of these concepts which makes it appear as though they are entirely undisputed and unproblematical in our day.

¹⁰Cf. A. A. van Ruler, *Droom en Gestalte*, 1947, Ch. I.

with guiding principles in our political activities. There is a more direct relationship. Our political activity is the most fundamental way in which we seek to order life and protect it against the forces of chaos. And from the Christian point of view, from the perspective of God's dealings with the world, which he does not want to perish in the chaos of sin, but which he wants to preserve for the future of the kingdom, this formgiving of life in the political order, this restraining of the chaos, is an activity of immense religious significance. It can therefore be said that "politics is a holy matter" (Van Ruler). And a thousand woes to us, if it becomes the "dirty business" of unscrupulous individuals or groups!

PROPHETIC THEOCRACY, ITS RELATIVE NATURE

When we try to find a formula by which to describe the kind of dynamic *modus vivendi* of the church and the state which we have sought to indicate above, and which seeks to avoid the pitfalls of either the church-state, the state-church, or the secular society, we soon discover that this is not an easy task. If the term were not so repellent to modern ears and so encumbered with false notions, and if the chance of misunderstanding were not so great, we would be inclined to use the designation "prophetic theocracy." But we realize the disadvantage of the word "theocracy," especially since for most people today it seems to denote something absolute, and massive, and final. Josephus, who coined the word to describe the political order in Israel under Moses, was himself aware of the fact that the term, as he expressed it, involves some "violence of words." For Israel was not an absolute theocracy. Such a thing has never existed, and can never exist in this world. It is as hard to imagine what that would be like as it is to visualize the eschatological reality in which God will be "all in all" (I Cor. 15:28).

We must be careful not to oversimplify our picture of the conditions in theocratic Israel for the sake of buttressing the widespread notion that in Israel church and state were one. I doubt seriously whether the biblical data warrant the picture of the kind of monolithic structure that is so often portrayed to us. Israel had its various spheres of authority; it had its prophets, its priests, and its kings, and frictions and tensions were certainly not unknown in Israel's body politic. One could even speak of a dualistic tendency in the polity of Israel, which existed already from very early times. Beside Moses we find an Aaron, and the later judges and kings had independent prophets over against them.¹¹ Perhaps we could also speak of a democratic tendency in Israel, since the relation between the chief or the king and the people was regarded as resting on a covenant or pact that was sanctified and confirmed before Yahweh.¹² In

¹¹Cf. T. M. Parker, *op. cit.*, pp. 8ff.

¹²Cf. Johs. Pedersen, *Israel*, III, pp. 33ff.

the face of the biblical evidence it seems hard to maintain that in Israel church and state were completely one.¹³

The difference between the position of Protestantism and the absolute theocratic pretensions of Rome must be made apparent. Roman Catholic absolutism has received new impetus since in 1870 the doctrine of the two swords was reinforced by that of the infallibility of the pope. When one can thus *have* the revelation and the truth, political absolutism is most likely to ensue. The danger of the Roman Catholic position is that it really seeks to establish the rule of clericalism instead of serving the rule of God through the Word and the Spirit. The essentially relative and dynamic "prophetic theocracy," which places the church as well as the world under the continuous judgment of revelation, is then turned into an ecclesiocracy. On the other hand it must be emphasized that without being oblivious to the threat that Roman Catholic absolutism poses, Protestants shall have to be guided by more positive motives than merely fear of Rome if they are going to contribute constructively to the problem of the relation between Christianity and politics. Some of the organizations that claim to speak for Protestantism seem to be mainly negative, more inclined to witness *against* than *for*.

In the context of these remarks on the "prophetic theocracy" let me add a few words on the Calvinistic theocratic ventures of the sixteenth and seventeenth centuries. I did not mention them in the few historical observations which I presented earlier in this article. Whatever can be said in criticism of these experiments in the building of a Christian commonwealth, and I certainly do not wish to exempt them from criticism, it can hardly be disputed that at least *in principle* the unique nature of the church and the independence of the state were clearly recognized. In other words, Calvin and his later followers did not advocate clerical rule. It is true that their practice was not always in complete accordance with their principles, and at times they had too naive an interpretation of the biblical dictum that "when the righteous are in authority, the people rejoice; but when the wicked ruel, the people groan" (Proverbs 29:2). Moreover, it is obviously true that the "rule of the saints" can be accorded idolatrous sanctity just like anything else. To the extent that these fallacies have occurred in these Calvinistic ventures, we would agree with Reinhold Niebuhr that from them also we can learn "how dangerous it is for the Christian faith to equate any form of historic virtue or power with the sanctity of Christ."¹⁴

¹³Already H. Bavinck, expressing his agreement with Ph. J. Hoedemaker, reached the following conclusion in his *Gereformeerde Dogmatiek*, IV, 1901, p. 133: "Incorrect is it therefore to say, that in Israel church and state were one."

¹⁴*Faith and History*, 1949, p. 203.

Yet, although, as I have stated before, we could not think of imitating or copying these experiments of the past, we should, in my estimation, consider some of the basic insights and motivations that underlie them more seriously than is generally done. Davies has pointed out that we should compare Calvin's thought with that of his older contemporary Machiavelli, whom he calls his real antagonist as far as matters of the secular realm are concerned.¹⁵ Such a study would undoubtedly bring us closer to the central issue than a one-sided emphasis on the "rule of the saints." These Calvinists knew that the saints are not immune from the temptations that beset man, and they knew the limits of sanctification. Nevertheless, they did retain a basic element of the medieval view of society, namely the vision of a "christianized" society, which in all relativity is an expression of the divine rule in the world. Machiavelli was the political realist of that age, and he was more "modern" than Calvin. Now, in the light of modern history, we can say that the issue between Machiavelli and Calvin is still a most timely and immensely pressing one. Shall secular "realism" or the Christian "dream" be the moulding force in the development of our civilization?

THE MEANING OF SEPARATION

There is a formidable objection which we must yet face. Some will contend that the views expounded in the preceding paragraphs are impossible and wholly unacceptable in view of the fact that they are in irreconcilable conflict with the basic constitutional principles to which the American people have committed themselves from the very earliest days of their history. We have laid strong and repeated emphasis on the relative, fragmentary, and provisional nature of any of the forms or expressions to which the Christian witness may come in the cultural and social-political order. The real cause of embarrassment for most people today, however, is not that so little seems to come of it, but that there should be any embodiment at all! It *may* not happen, because it involves violation of the principle of absolute neutralism which so many people have come to regard as axiomatic! The majority of Christians will perhaps concede that from time to time the church should direct her message to the state, but even if the state should *bear*, it may not *listen*. It seems to me, however, that the issue is not at all one between neutralism and faith, but between various kinds of faiths.¹⁶ The Committee on Church and State of the American Humanist Association has recently formulated a platform

¹⁵A. Mervyn Davies, *Foundation of American Freedom*, 1955, pp. 46ff.

¹⁶Horace M. Kallen seeks to lend an aura of divine sanction to his brand of secularist faith by entitling one of his books *Secularism is the Will of God*, 1954. It is interesting to note how this secularist faith has its own type of eschatology, as Kallen envisages "the uncoerced self-orchestration of the peoples of the globe" (pp. 40-41) by way of absolute neutralism.

of legislative principles in order that their views may be more seriously considered by legislative and other governmental agencies. In our laws we reflect our beliefs, perhaps the tenets of the humanist platform, perhaps those of the Christian confession, perhaps others, but when it comes to penultimate decisions, as is often the case in government, neutrality is out of the question.

The American position is usually characterized by the principle of separation, or, to use the Jeffersonian phrase, "the wall of separation" between the church and the state. Concerning this principle John C. Bennett has remarked that, "the separation of church and state stands for very important truths but it is dangerous as a dogma or as a slogan unless carefully defined."¹⁷ An attempt at careful definition, however, will lead one inevitably into all the intricacies and perplexities that are inherent in this issue, and it is therefore not surprising to find that the "dangerous" use of the phrase is the most common and the most popular one.

To what interpretation does careful definition lead us? This seems to be the crux of the matter in the contemporary American debate, for there is as yet no *communis opinio* among us as to the exact meaning of the phrase "separation of church and state." The First Amendment to the Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." This is sometimes referred to as "the establishment of religion clause in the First Amendment." Few would dispute that this provision implies at least "disestablishment," or, expressed affirmatively, equal status for all the various religious bodies and complete impartiality on the part of the state toward them. The early colonists revolted against ecclesiastical interference and dominance; they did not want to see the service of God made a matter of compulsion, and they did not want to allow the coercive power of the state to be used to compel conformity to Christian ideas and practices. Repeatedly one can find the view expressed in early American writings that the church shall not occupy a position of favoritism and special privilege, and that religious dissent should not be considered a crime or civil offence punishable by law. But some would insist that establishment in the British colonies in North America meant something quite different from what it meant originally in England.¹⁸ They would interpret the term "disestablishment" in the sense of the secular state, holding the view that the state has nothing to do with religion beyond affording protection to the various religious bodies, so that they can be free in the exercise of their faith.

¹⁷*Christian Ethics and Social Policy*, 1946, p. 93.

¹⁸So, for instance, C. H. Moehlman, *The Wall of Separation between Church and State*, 1951, p. 71.

Does the American principle imply an "absolute separation?" This is undoubtedly the interpretation given it in a decision of the Supreme Court of Iowa of 1918. Here we can read "that if there is any one thing which is well settled in the policies and the purpose of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of church and state. . ."¹⁹ Note the tone of finality in the language, "well settled," "fixed," "absolute," and "unequivocal." Yet, I am not so sure that this statement is correct, and I hold Merrimon Cuninggim to be closer to the truth when in a recent book he says "It is absolute separation that neither history nor present practice supports; but some kind of degree of separation is supported by history and honored in present practice."²⁰ The variance between these two positions is in my judgment not just a matter of more or less; there is a qualitative difference, and one's decision one way or the other carries with it far-reaching implications. I sometimes fear that there is reason to believe that the extremist view of absolute separation is on the ascendancy in America.

I also have the impression that we in the church are at times too much inclined to wait passively and see what can be salvaged after the courts have made their pronouncements. It behooves us to regard our judicial system with the greatest respect, but I do not think that it borders on sedition when one adopts a bit more critical attitude toward the decisions of the courts than is frequently done. On the contrary, one may thereby display a genuine concern for the preservation of the best that this system has given us. Constitutionality depends to a large degree on judicial interpretation²¹ as for instance decisions in the realm of social-economic policy have made quite clear again during the past decades. And I do not think that we fall into the snare of complete relativism when we point out that judicial interpretation depends to some degree on what could perhaps be called "the spirit of the age." And it is precisely here that the church has an important task! For instead of waiting passively, she should take the initiative in pervading the cultural and intellectual atmosphere of the nation with the Christian witness and perspective.

Whenever the church proclaims the demands of God upon all of life, upon individuals as well as communal existence, there will be those who protest that the church seeks special privileges or attempts to dictate the consciences of those who are of different persuasion or to infringe upon their personal freedom. Take the question of Sunday legislation. In this

¹⁹Quoted in A. W. Johnson and F. H. Yost, *Separation of Church and State in the United States*, 1948, p. 129.

²⁰*Freedom's Holy Light*, 1955, p. 85.

²¹Cf. Ernest S. Griffith, *The American System of Government*, 1954, pp. 16ff., on the "flexibility" of the Constitution by way of judicial interpretation.

case the religious and the social-economic issues happen to be inextricably intertwined. The church is interested in all these aspects, because she is concerned about the whole person. But it seems to me that the church should never base her case solely on sociological grounds. We must have the courage once in a while to speak "in the name of the Lord," in spite of the risks that are involved. It is of course quite true to say that one cannot legislate moral motivation and that outward observances are not always a correct indication of inner spirituality, but it is not true that from the biblical point of view the inner life is everything, and that the relative and rather outward order on the surface of life is insignificant. One can hardly overestimate, it seems to me, the spiritual and beneficial impact which the traditional and often perhaps rather outward observance of the Sunday has had upon our people and our culture. Is that not the will of God?

Occasionally it is suggested that Christianity is indeed normative in American life, and recognized as such by the state, but that this does not apply to the Christian religion as such, but only to Christian morality. One has to adopt some kind of norm! It is easy to philosophize about the supremacy of conscience, but this of course leads to chaos if it is taken to mean that anything is permissible if it is declared to be motivated by conscience. In an interesting opinion which was delivered by Justice Duncan in the case *Updegraph v. Commonwealth* of 1824 in Pennsylvania, the Court declared that "a general Christianity" must be considered as normative for our conduct. And when we wonder what a "general Christianity" consists of, we receive the following bit of philosophical theology: "Its foundations are broad, and strong, and deep; they are laid in the authority, the interests, the affections of the people."²² This is a typical example of a widespread nineteenth century illusion that one can have a Christianity independent from the Christian revelation, and that one can preserve Christian morality without Christian faith. Over against any "general Christianity," which in the very nature of the case will be a Christless Christianity, the church must persist in proclaiming the message of the cross and the resurrection, the message of the lordship of Christ over the church and the world.

This very brief discussion on the concept of the separation of church and state may suffice to give some indication that the debate in America on the interpretation of this phrase has by no means come to an end. The fundamental question seems to be whether separation means that the church and the state shall be mutually independent, the church not dominating the state, nor the state controlling the church, or whether it means a complete divorce between the Christian faith and the political order.

²²Cited in Merrimon Cuninggim, *op. cit.*, p. 67.

The kind of dynamic relationship which we have defended in this article is not in conflict with the first interpretation of the principle of separation, because it recognizes the unique nature of the church as well as the independence of the state. We have rejected the second interpretation, because the free and autonomous state, which is not bound by the revelation, will in our judgment not remain free, but will eventually fall victim to the demonic powers. The truth of the gospel of Jesus Christ, the Lord, shall also make the state free!

INCONCLUSIVE CONCLUSION

It is clear then, that we have not solved the tensions. Nor do we have a satisfactory answer to offer, no formula, no scheme, not even a long range "program" on which to fix our hopes. Basically things remain as they already are, and as they have been for centuries. It has never been an ideal situation as regards the preaching of the church and the transformation it has wrought in the cultures of the nations. It has not led to a "brave new world." Yet, the preaching has spread a knowledge of "the Name," and a transforming power has permeated the lives of people, and it has influenced the manner in which they have given form to the inner life in cultural and social-political structures and institutions. The tensions remain, and the problem remains a problem. For the church, therefore, remains the venture—the venture of faith. We do not call the church to idealism, but to a deepened awareness of her political apostolate, and to a greater openness and appreciation for the relative and provisional embodiments in society that result from her witness. Instead of a feeling of inferiority and embarrassment we need a more positive and affirmative attitude on the part of the church toward these fragments of order which her witness affects on the surface of existence.

Through the Word and the Spirit some order is established in existence, thus protecting life and preserving it for the kingdom. That is the theological significance of these embodiments. Like the statutes of the Spirit in the sanctified life, they are signs and seals. The work of the Spirit is of a provisional and preserving nature; it is the promise which finds its ground in the presence of God in history. We must beware, lest an unbiblical social idealism, or an equally unbiblical spiritualism should lead us to look disparagingly upon these embodiments because of their inherently fragmentary and outward aspects. In the context of an eschatologically oriented theology, which also knows of the hidden but real presence of the kingdom, they must be acknowledged in their positive function in God's dealings with the world. Thus Calvin saw it as the divine mandate for the magistrates to preserve the true *humanitas*, so that life on earth may be more livable and not perish in chaos and nothingness.

For a few moments we allowed the term "prophetic theocracy" to enter the discussion. Considering the quotation marks, as well as the qualifying remarks that followed, plus the nature of this exposition, I think that was quite permissible. However, as was hinted already, in the long run the term may prove to be more confusing than enlightening, and I will readily grant that the matter itself is more important than the term used to express it. The church knows that the ultimate answer will not be man's answer, but the kingdom of God. The church fulfills her mission in "the last days," the end-time. Her whole thought and life must be imbued with the vision of the coming kingdom. The Lord is at hand! And it is the redemptive presence through the Holy Spirit which gives the expectation such a consuming and urgent quality. In the presence of the Spirit we receive the pledge and the foretaste of the future. We receive these pledges in the experiences of the heart. We receive them also in the fragments of a Christian society. The statutes in the heart, nor those in society are the realization of the kingdom. They point beyond themselves to the new *polis*, the new heaven and the new earth into which the kings of the earth shall bring their glory, and the glory and the honor of the nations; they point to the time when instead of the present as pledge we shall have the inheritance, in which it shall be true: "Behold, the dwelling place of God is with man" (Rev. 21). Until that day the life of the church shall be a venture in faith, and in her political apostolate she must, like Abraham, go forth in obedience, even if she does not always know exactly where it will lead her.

CAMPUS HIGHLIGHTS

The students and faculty at Western have pledged \$2500 to date with more pledges yet to be counted in their annual mission drive meeting on November 12. The project this year is church extension in Canada. Student Jan Van Oostveen gave the opening prayer and introduced the speaker, the Reverend Harti Zegerius, pioneer director of the work in Canada, at the all school breakfast. Student John Moerman led the devotions at the chapel program. There followed a verbal and visual presentation of the Canadian challenge by means of a slide story prepared by the Rev. Jacob Blaauw, director of the Canadian work. Mr. Vermeulen, field representative working with the incoming Dutch immigrants, presented the challenge of assuming responsibility for some 5000 additional immigrants this coming year.

Dr. John R. Mulder, president of the seminary, presided at the pot-luck supper program. Student Corstian Klein led in devotions and the Rev. Henry Fikse, pastor of the church in London, Ontario, presented the need of the work in Canada. He was dramatically interrupted by a long distance telephone call from the Rev. Jacob Blaauw in Canada presenting an up-to-the-minute report. The money pledged will be sent to three young churches in Canada — at London, Ontario;

Drayton, Ontario; and Calgary, Alberta.

The Goyim Missionary Fellowship sponsored the missionary project.

Dr. Lester J. Kuyper, our professor of Old Testament, is making plans for a trip to the Holy Land next year. He will be granted a leave of absence for six months under a new policy recently inaugurated by the Board of Trustees whereby the faculty members may obtain leave in order to do research in a field of their interest, work on the publication of a book or pursue further study. Dr. Kuyper will be in Jerusalem from September, 1958, until February, 1959. He will be appointed to an honorary lectureship by the Committee of the Jerusalem School which along with the Bagdad School makes up the American School of Oriental Research. Dr. James Muilenberg, who recently lectured here at Western, was the director of this school in 1953-1954.

Just what this stay in Jerusalem will entail is not yet definite according to Dr. Kuyper. He will, however, probably participate in some of the archaeological digs which are taking place in the Holy Land. Also he is eagerly anticipating the field trips to points of special interest in Palestine and Syria which will involve two to three

weeks. Many hours will no doubt be spent in the Museum in Jerusalem which is rich in colorful Jewish background and historical lore. The Dead Sea Scrolls which have made the Palestinian country-side such a beehive of archaeological activity in these past few years are not open to the public and work on them is limited to a very few select men because of the technical nature of the task; however, Dr. Kuypers hopes to gain permission to view the scrolls.

The six months leave will take up the first two quarters of next year and the Board and Faculty are working on a replacement for that time.

A new publication has made its appearance on the Seminary scene this fall. Entitled *The Ventilator*, it is published fortnightly and contains articles written primarily by and for members of the student body. Arie R. Brouwer, a middler student, is the founder and editor. In its three appearances, the paper has grown to twelve pages and has been received enthusiastically by both students and faculty. It is hoped that *The Ventilator* will stimulate the literary interest and endeavors of the students as well as give opportunity for the airing of current problems.

The three lectures on the subject of the Dead Sea Scrolls by Dr.

James Muilenberg of Union Theological Seminary, New York, which were viewed prophetically in the last issue may now be seen historically. Whereas this is not the place to review their contents we may certainly say that our expectations were fulfilled. The lectures were a great benefit and stimulus to the students, faculty and many guests who attended.

It is good to be able to report that our dean, Professor George H. Mennenga, has recovered from his illness sufficiently to be able to resume his work among us with ever increasing vigour. We thank God for the restoration of his servant.

On Monday evening, December 9th, the Seminary family gathered in the commons room for the annual Christmas party, sponsored by the Adelphia Society. The program consisted of recitations and renditions by the children of the students and faculty members. An hour of refreshments and fellowship followed the program.

The Christmas recess began with the close of classes on Friday, December 14th. The students left the campus for vacation employment (many working for the post office) and to spend the holidays with their families. We all look ahead to the new year with a sense of continued blessing upon the work to which God has called us.

BEARDSLEE LIBRARY NEW BOOK SHELF

These books may be borrowed by mail for a three week period.

Anderson, A. W. *Plants of the Bible*. 1957.

Anderson, B. W. *Understanding the Old Testament*. 1957.

Anderson, W. *Towards a Theology of Missions*. 1955.

Atkinson, C. H. *Building and Equipping for Christian Education*. 1957.

Bach, M. *Circle of Faith*. 1957.

Bader, J. M. *Evangelism in a Changing America*. 1957.

Baillie, D. M. *The Theology of the Sacraments*. 1957.

Baly, D. *The Geography of the Bible*. 1957.

Barclay, W. *The Letters to the Seven Churches*. 1957.

Barth, K. *Church Dogmatics*. IV/1. 1957.

Beasley, N. *The Continuing Spirit—The Story of Christian Science since 1910*. 1956.

Bertocci, P. A. *Free Will, Responsibility and Grace*. 1957.

Blocker, S. *The Secret of Radiant Christian Living*. 1957.

Bronstein, D. J., ed. *Basic Problems of Philosophy*. 1955.

Brown, J. P. *The Storyteller in Religious Education*. 1954.

Brunner, E. *Faith, Hope and Love*. 1957.

Bultmann, R. *Primitive Christianity in its Primitive Setting*. 1956.

Burtt, E. A. *Man Seeks the Divine*. 1957.

Caird, G. B. *Principalities and Powers*. 1956.

Campbell, R. *Israel and the New Covenant*. 1954.

Carnell, E. J. *Christian Commitment*. 1957.

Ceram, C. W. *Gods, Graves and Scholars; The Story of Archaeology*. 1951.

Chirgwin, A. M. *The Bible in World Evangelism*. 1954.

Clark, G. H. *Thales to Dewey, A History of Philosophy*. 1957.

Cleator, P. E. *The Past in Pieces*. 1957.

Cragg, K. *The Call of the Minaret*. 1956.

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BOOK REVIEWS

The Faith of Israel, by H. H. Rowley, Philadelphia: Westminster Press, 1957. Pp. 220. \$3.50.

As an adherent of a dynamic view of the unity of the O.T. Professor Rowley singles out no one aspect of Israel's faith around which to build his O.T. theology. In a succinct, yet well-annotated book comprising the 1955 James Sprunt Lectures at Union Theological Seminary, Richmond, Virginia, he highlights the combination of person and event through which God reveals himself. This is the distinctive revelatory pattern of the O.T., best illustrated in the prophetic personality of Moses and the historical events of Israel's deliverance from Egypt. Some beliefs and practices, such as the use of teraphim and the various forms of divination, are viewed as "survivals from a pagan past," not forming an inherent part of the faith of Israel.

The seven lectures of the series covered seven broad areas of Israelite belief: revelation, God, man, the individual, the good life, death, and the Messianic hope. For further treatment of many subjects the author refers the reader to his previous publications and gives ample bibliographical material, but many other subjects receive full coverage here.

God has revealed himself by many media, but distinctively to the prophets in activity governed by a moral purpose, as one, personal, electing, loving, holy and faithful God. He created man with a spiritual nature which is in his image, endowing him with moral freedom. When man in freedom sinned, it was sin against God, against man, against society and against himself, but God

provided the means of removal in and beyond sacrifice. The sacrifice ritual is not essentially of Canaanite origin, Rowley avers, though much certainly was of Pre-Mosaic, general Semitic origin shared with the Canaanites. In serious cases the divine forgiveness did not divert the punishment which comes as an effect of the sin.

Professor Rowley's chapter on "The Individual and Community" is especially good, controveering the often-heard view that solidarity in community held full sway until the prophetic ministry of Jeremiah and Ezekiel, who won the day for the individual. That both the individual and the society in pre-Jeremiahic Israel had their standing before God is illustrated from the Biblical record and Jeremiah's teaching is shown to be truth in tension.

In his description of the good life the author emphasizes more the aspects of voluntary obedience to the will of God and the fellowship of public and private worship than the underlying basis of consecration, faith and love which makes the foregoing acts meaningful.

He finds the references to an after-life of bliss to be few and late, for the hope of Israel centered in the day of Yahweh and the coming Davidic Ruler, Suffering Servant and (in later centuries) the Son of Man. That these three concepts were united in the person of Christ was surprising to the Jews of his day.

In the text, notes, and indices this volume shows the scholarship and competence of its author, who prepared and delivered the lectures on relatively short notice.

— SYLVIO J. SCORZA

The Text of the Old Testament
by Ernst Wuerthwein, (tr. by Peter R. Ackroyd), New York: The Macmillan Company, 1957. Pp. XI-173. \$3.20.

The author occupies the chair of Old Testament Studies at Marburg, Germany. He has an excellent background in Old Testament languages and studies so that he is well qualified to write this introduction to the great Kittel-Kahle *Biblia Hebraica*.

This book is well suited for a seminary class in introduction to the text and versions of the Old Testament. In using it the past term, I found that students were thoroughly and accurately informed on such subjects as the background of the Masoretic Text, the accuracy and reliability of the LXX and the problems that beset textual studies. Let me illustrate. The author in his chapter on the LXX sees that translations existed earlier than the LXX (p. 44), that according to Paul Kahle the LXX developed much like the Aramaic Targum i.e., in the synagogues of the Diaspora after the reading of the Hebrew Torah a Greek translation was given for the benefit of Jews who only understood Greek (pp. 43-46), and that the LXX translators, as well as others, were interpreting and making the Old Testament relevant to their times. How much the problems of translation and the criticism of this version by the Jews are anticipatory of problems and criticisms of any new version, especially of the RSV of our times! Consequently, a study in this kind of introduction helps students from becoming the victims of emotionally inspired criticism against a new version of the Scripture.

The value of the book is enhanced by 41 plates, well-explained and described, of inscriptions of Old Testament times and of manuscripts of ancient Hebrew texts and versions. The author makes use of these plates

throughout his book.

Textual introductions to the Old Testament in recent times, unlike cheese, do not improve with age. Wuerthwein's book has its greatest value now. Researches in these fields soon make "ancient good uncouth."

—LESTER J. KUYPER

Elementary Hebrew by E. Leslie Carlson, Grand Rapids: Baker Book House, 1956. Pp. iii-274. \$3.50.

Every attempt to improve methods for teaching Hebrew is praiseworthy. This book uses the inductive method in a modified form. It begins with the first word in the Bible, explains each consonant and vowel and gives the translation. Lesson two after a study of the first half of the second verse in Genesis introduces the alphabet and vowels. As the study progresses, the student is given more information about the Hebrew language. Vocabulary in keeping with the words studied is to be learned, and written exercises are required periodically.

What a concise grammar gains in making rules more readily learned it loses in omitting some important details. This is the dilemma of a teacher. However, a grammar with more details can be used more and more as the student is able to master them. So this grammar will make Hebrew clear as far as it goes, but unless the student purchases a supplementary text—a most unheard of procedure—he will be restricted to an elemental understanding of the Hebrew grammar.

The points of the Hebrew grammar are well explained in the main; in a few cases I would urge changes. The author uses the term waw conversive (p. 16) which according to Gesenius-Kautsch (Sec. 49b, n. 1) is more properly called waw consecutive. The imperfect verb with the waw consecutive should not be called jussive (pp. 108ff.). The book has vocabularies covering

the first fifteen chapters of Genesis and a complete index of subjects, both of which add materially to the merit of the work.

—LESTER J. KUYPER

The General Epistle of James, by R. V. G. Tasker, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. Pp. 144. \$2.00.

The Epistles of Paul to the Thessalonians, by Leon Morris, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. Pp. 152. \$2.00.

These two little volumes are the first in an ambitious project which intends to make available at moderate cost commentaries which are neither "unduly technical or unhelpfully brief." They are published under the general title of *Tyndale Bible Commentaries*. R.V.G. Tasker, Professor of New Testament at the University of London, is the general editor of the New Testament Commentaries, and Edward J. Young, Professor of Old Testament, Westminster Theological Seminary, of the Old. Young is presently engaged in preparing the first volume in the Old Testament series on Genesis. Donald Guthrie, Ned B. Stonehouse, Norval Geldenhuys whose work on Luke was published by Eerdmans in 1951, Alan Stibbs, and T. Hewitt are writing commentaries on New Testament books. The series promises to be helpful and interesting. Eerdmans published a larger and more expensive set called *The New International Commentary* on the New Testament earlier in this decade. While the scope of the two series is different, both were written by independent scholars dedicated to biblical and evangelical truth and thus would appeal to much the same market. Eerdmans is to be complimented on its willingness to compete with itself.

The two volumes being reviewed ful-

fil the promise of the general preface to be primarily exegetical and only secondarily homiletical. However, homiletical suggestions spring into the mind of the reader as he gets new insights into the meaning of a passage or a renewed appreciation for the relevance of the Divine Word. The Authorized Version forms the base for the comments, but no version or Greek manuscript is considered authoritative. Variant translations are supported so often as to make the independence of the commentator very patent. Greek words are sometimes included in the text so that the reader may know which word is being discussed, but they are always transliterated for the help of those who do not know Greek. Critical questions are treated in the introduction, though each commentator is free to add critical notes at the end of paragraphs to which they refer.

In his introduction to the General Epistle of James, Tasker has an excellent treatment of the major critical questions concerning this Catholic Epistle. His comments on the text are exegetical, but according to the analogy of faith. No conflict appears anywhere in the epistle with the faith once for all delivered. Luther's failure to understand this epistle is pointed up to the extent necessary to answer his objections. The controversial question of Abraham's justification (2:20ff) is very ably handled in a way familiar to conservative believers. It is pointed out that in neither Hebrews nor James is the question of the method by which righteousness is imputed to Abraham discussed. In James the incident in Abraham's life that is called to mind occurred long after his justification. The purpose is to make evident that the faith by which Abraham was justified expressed itself in his life. This faith "co-operated with his works," in a continuous action, the living faith producing a living obedience.

Leon Morris, is Vice Principal of

Ridley College, Melbourne. He was a teacher of science before being ordained in the Church of England in 1938. His interest in the Epistles to the Thessalonians is both practical and doctrinal. In these letters we see Paul the missionary and Paul the pastor, preaching the gospel and concerned for the welfare of his converts. Yet most of the great Pauline doctrines do appear either by implication or by direct reference. From the doctrinal point of view these epistles make a large contribution in the area of eschatology. Morris refrains from discussing eschatological theories, nor does he try to fit what Paul says here into an eschatological framework. He simply explains what he thinks the text says. The advantages as well as the limitations of this method are obvious.

These volumes should, in harmony with their purpose, be most helpful to believing students of the Bible of limited time, means, and technical training, whether lay or ordained.

—RAYMOND R. VAN HEUKELOM

The Gospel According to St. John, An Introduction with Commentary and Notes on the Greek Text, by C. K. Barrett, New York: The Macmillan Company, 1955. Pp. v-531. \$4.75.

If the Gospel according to John is the most beloved of the four, it is also the most belabored. Once it was enough to ask if John the son of Zebedee wrote it, and when, and where, and why? Today its problems are legion. Since 1928, J. H. Bernard's two volumes in the *International Critical Commentary* series has been the standard English commentary on the fourth gospel. Now, C. K. Barrett's *The Gospel according to St. John* is being hailed by New Testament students as Bernard's successor.

In a lengthy and learned introduction, Barrett discusses the numerous facets of the Johannine problem, in the light

of the wealth of critical and theological studies of recent decades. The key to the Gospel's character is found in John's aim to "write both history and theology —theological history" (p. 5). While Mark is his "only identifiable documentary source," the possibility that he knew Luke as well remains. The non-Christian background of the Gospel is neither exclusively Palestinian nor purely Hellenistic. To achieve a unitary presentation of Jesus' universal import, the evangelist drew on both so that the "most illuminating background of the fourth gospel is that of Hellenistic Judaism" (p. 33). The numerous theories of displacement are rejected as unproven and unnecessary.

For Barrett, the crux of John's origin "lies in (i) the moral certainty that the Gospel was not written by John the son of Zebedee; (ii) the probability that the tradition (which seems to begin as early as 21:24) that the Gospel was written by John the son of Zebedee, interested as it doubtless was, was not pure fiction but had some foundation" (p. 112). His hypothesis portrays the Gospel as the work of one of John's disciples whose own name was lost before its publication. Evidence indicates that it was not written before A.D. 90 nor published later than A.D. 140. Ephesus is the most desirable place of writing, but Alexandria and Antioch remain as possibilities. The introduction's richest section is devoted to the theology of the gospel. In eight illuminating essays on Eschatology, Christology, Miracles, Salvation, Sacraments, Mysticism, the Holy Spirit, and the Church, Barrett demonstrates biblical theology at its best.

The commentary proper divides the Gospel into forty-four sections. Each of these begins with a general summary of its significance, after which a verse by verse linguistic and exegetical study is made. Here, as in his introduction, Barrett's style is lucid, his method incredibly thorough, and his arrange-

ment suited for ready reference.

It is certain that some will find Barrett hard to follow all the way. Most problematical: the position that while the *actual* history of Jesus of Nazareth is of paramount significance for John, he wrote *theological* history. His goal was not to give his readers a reliable account of what Jesus did and taught, but that, whatever the details of his ministry may have been, they might believe. This subordination of historical accuracy to theological insight has ample bearing on what Jesus did and taught. While the actual raising of Lazarus (11:1-44) is not denied, the suggestion is made that the evangelist developed this miracle story from the Lucan parable of the Rich man and Lazarus. The mere fact that a resurrection of the poor man Lazarus is *contemplated* there, would license John to say his Lazarus really rose! This same kind of creativity produced the great discourses, best understood as originally sermons: "An incident from the life of Jesus was narrated, and the evangelist-preacher expounded its significance for the life and thought of the Church" (p. 20). From processes like these, a gospel grew. Each reader must judge for himself wherein theological history differs from historical theology, but it seems to this reviewer that its real subjective dangers cannot be overlooked.

Despite such disagreements, Barrett has given us a classic commentary on the fourth gospel. This is no book for the general reader. It is a professional tool for the minister to be used for the fashioning of biblical preaching and teaching.

— JAMES I. COOK

The International Lesson Annual
(1958). Edited by Charles M. Laymon, Nashville: Abingdon Press. Pp. 5-448. \$2.95.

It is an interesting thing to note the continuance of a new Annual which is

now in its third year of publication in this day when so many of our churches and denominations are using all kinds of "new curriculums" and graded lessons of various types and descriptions. However, there still seem to be a number of churches that use the International Lessons, and because of that a book such as this apparently finds a somewhat wide usage in the Protestant church.

Although I have never used the *International Lesson Annual* in my own preparation, I have read through some of the lessons for 1958 and find them quite stimulating. Abingdon Press, the publishers of this volume, have followed the format that they developed for usage in the publishing of the *Interpreter's Bible*. The texts are printed in both the King James and Revised Standard Versions. The exegesis of each passage is worked out by skillful and scholarly experts who have commanded national attention. Among them are such notables as Floyd V. Filson, Halford E. Luccock, Ralph W. Sockman, and Douglas V. Steere. The exposition of each lesson is done fully and carefully by Roy L. Smith. Then other experts add two or three pages of teaching suggestions.

It is to be noted that the material arrangement and the type of material is substantially different than that which one will find in other treatments of the International Lesson. Quite often, the approach is fresh and imaginative. This would be especially true on the adult or young peoples' levels.

Of course, it is true that the same kind of thinking that produced the *Interpreter's Bible* also produced this annual. Not all of its expositional work would pass the test of accepted biblical criticism in our circles. There are things that must be passed by as opinions which may later be varied and revised. Thus, if one keeps that fact in mind, I am sure that he will find this annual to be a welcome addition to some of

the other lesson treatments that have now become somewhat shopworn. The approach is fresh and this alone is worth the price of the volume.

— HERMAN J. RIDDER

The Voice of Conscience, by Alfred M. Rehwinkel, Saint Louis: Concordia Publishing House, 1956. Pp. 189. \$2.75.

Among a number of volumes recently published in the field of ethics giving attention to conscience is this one from the pen of a Lutheran professor of theology at Concordia Seminary. The book gives the traditional Christian definition of conscience as over against the widely-held naturalistic theories of our day which claim that it is the product of environment, training or habit. It is rather an inherited, innate, universal faculty of the soul by which man "distinguishes between the morally right and the morally wrong, which urges him to do that which he recognizes to be right and restrains him from doing that which he recognizes as wrong, which passes judgment on his acts and executes that judgment within his own soul" (pp. 29, 6). The author feels that there are compelling philosophical arguments for this conception of conscience and he states them well (chaps. II and III). He argues, e.g., that "the fact that the race has learned from experience that certain modes of conduct are conducive to well-being while others are harmful and lead to self-destruction does not establish a law but merely discovers it. If a man crashes with his airplane or falls from a tower and is killed, he does not thereby create the law of gravity, but it proves that the law is already in existence and that it will destroy him if he disregards it. . . . And so it is with the Moral Law. The Moral Law is no more the result of man's experience than are the biological or physical laws which govern his life" (p. 21).

There is an interesting discussion on "Conscience and the Confessional" (pp. 104ff.). The author briefly cites the experience of Breuer, Freud and Jung in the development of the valuable contribution of psychiatry to the healing arts and states that the spiritual value of private confession was known to the Church for centuries. Protestantism, however, eliminated this good practice because of its abuses under the Papacy and therewith deprived sin-burdened persons of an opportunity to find relief in pouring out their troubled souls before a Christian pastor and receiving from him the comfort of private absolution. And because the Protestant churches have failed to provide this opportunity, modern psychiatry has moved in and filled this need. Thousands of people, who should seek comfort and relief from their pastor and spiritual confessor, today consult the psychiatrist and there unburden their soul before a man who, in most cases, is not a Christian, who does not believe in the atonement of Christ and who cannot offer the assurance of complete pardon and forgiveness before God. But anything less than that is no real relief for a stricken conscience! (p. 106). He then quotes Luther in favor of the confessional and otherwise argues for its re-institution or for some modern equivalent thereof to meet the spiritual needs of people.

Another part of the discussion which will prove interesting to readers is the section in the chapter on the function of conscience entitled, "The Executive Function of Conscience," in which there are a number of graphic illustrations of the intolerable burden of conscience under which persons have labored. Driven mad by the unrelenting judgment of the voice within, some sought release by suicide; others continued living in their hellish state, while some others found relief. In each instance the accusing conscience was the worst affliction that the person could experience in

this life.

In a chapter on "Freedom of Conscience" the author states that this gift belongs to man's inherent and inalienable rights bestowed on him by his creator. Government therefore does not confer these rights, but rather has a duty to guarantee and protect them. The Reformation was essentially a revolt against the tyranny of men who had been burning heretics and had invented torture chambers and the inquisition. The Reformers at first stated their belief in the freedom of conscience but, under the pressure of events, they too became intolerant and denied that to others which they had struggled to achieve for their co-religionists and themselves. The chief sources of danger to the freedom of conscience in the world today are world communism, Roman Catholicism, big government, and the indifference of the people. The author waxes eloquent in this chapter, especially in the discussion on the Church of Rome. This latter, often set forth by its lesser apologists as a champion of human rights, is, as Rehwinkel shows by quotations from its chief authorities, a gargantuan threat to freedom wherever it is able to impose its will on people. The plight of men bereft of freedom elsewhere is a portrait of what our condition would be if Rome were allowed to have its way here.

This reviewer felt that certain statements might be amplified and/or clarified. E.g., certain epistemological problems loom large when one reads: "It is vain and futile, therefore, to appeal to the conscience of men unless they first *know* the Law whereby their conscience is to be guided. There is no use to urge men to do right unless they *know* what is right" (p. 50, italics mine). What degree of knowledge is here presupposed? What have the noetic effects of sin done to man's understanding of the Law? Or again: "All teaching which denies the divine origin of the Ten Commandments and the natural

law destroys the authority by which conscience judges and thereby makes conscience ineffective" (p. 51). How ineffective, we would ask? He has already said, in his interpretation of Romans 2:14f. that the law is binding on all men in spite of sin.

The book is a good introduction to the subject. The reader who desires further discussion might consult the writings of Kenneth E. Kirk, in particular sections of his volume, *Conscience and Its Problems*.

M. EUGENE OSTERHAVEN

The Theology of the Sacraments and Other Papers, by D. M. Baillie, New York: Charles Scribner's Sons, 1957. Pp. 158. \$3.00.

It was Dr. Baillie's older and only surviving brother, John, who made the decision that papers written not for publication but to be delivered as spoken lectures should be printed after all. The apology for the conversational manner was not necessary. Dr. Donald M. Baillie is always interesting and clear, and no less so in this little collection which speaks directly to the heart and the mind at once.

Dr. Baillie stands in the great Reformed tradition, but, as the biography points out, "his leaning was toward the more liturgical mode" (p. 31). He studied under such men as Wilhelm Herrmann at Marburg, and Ernest Troeltsch and Johannes Weiss in Heidelberg. As a bachelor pastor, and, after 1935 until his death in 1954, as professor of Systematic Theology in the University of St. Andrews, Dr. Baillie held open house to many of the Christian world's great minds including Karl Barth, Paul Tillich, Rudolf Bultmann, and Emil Brunner. Little of contemporary theological literature escaped his notice. Everything had to pass through the metabolism of his own mind. The results are evident in the lectures under review. They are ecumenical in scope,

crystal clear, and pointed. While a more conservative evangelicalism will find points of disagreement, these are surprisingly few in what is actually written.

The book has four sections. The first is a sympathetic and illuminating biography by Dr. Baillie's brother, John. Here we see what can happen to an active mind when a stern Calvinistic heritage meets a rationalistic university world. The marvel is not that Dr. Baillie was influenced by the liberal stream of thought, but that faith triumphed over doubt.

The second, and by far the most important, section is composed of five lectures on the general subject of "The Theology of the Sacraments" delivered in 1952 in the Presbyterian Theological Seminary, San Anselmo, California. The scope of the inquiry can be seen in part from the list of subjects: "Sacrament, Nature and Grace," "Sacraments and Sacred History," "The Sacrament of Baptism," "The Real Presence," and "The Eucharistic Offering."

While there is major concern only for that which lies within the area of the non-Roman, even Roman ideas concerning the sacraments are employed to make a point. The question of the Real Presence may well serve as an illustration of the method employed. The Real Presence is not local or spatial but a spiritual personal relationship which has to be symbolised by spatial metaphors (p. 98). The transubstantialist's view of the Real Presence is then shown to be an attempt upon the basis of a very inadequate metaphysic to save the idea of the Real Presence from a crudely spatial interpretation (p. 100). God is everywhere and always present to faith, but in the sacrament we receive the most objective and penetrating kind of Presence that can be given.

The Real Presence is a presence-in-absence, and therefore a memorial feast of a Presence different, though not more real, than enjoyed now. However, the

memorial is in hope. It has a future. The memorial, realistic, and eschatological aspects of the sacrament are united in a way that is both Reformed and ecumenical. The conclusion is worth quoting.

And one result of our recovery of a deep and strong sacramental theology will be this: that we shall learn to approach the Lord's table not looking inwards upon our own souls and striving to work up an effect in the realm of feeling and emotion, but looking beyond ourselves to Him who is waiting to be gracious to us, Him who answers before we call and hears while we are yet speaking, Him who in His grace and love is as near and as real as the bread which we see with our eyes and touch with our hands" (p. 107).

Since it is not indifference to the faith, but understanding of and loyalty to the faith which is the royal road to a true ecumenicity, Dr. Baillie's approach is invaluable for our discussion with other communions in the important area of the sacraments. The lecture on "The Eucharistic Offering" may well suggest to many of us that differences from other communions may often be the result of a neglect of a part of our own heritage.

The third section, "Philosophers and Theologians on the Freedom of the Will," develops the interesting fact that unbelieving philosophers are determinists. Those who allow for freedom do so in view of their confidence in spiritual reality. The more liberal theologian, like Pelagius, takes his stand with the believing philosopher. Augustine and the Reformers recognize only such a limited freedom that Calvin says it is hardly worth the name. Baillie then goes on to show how and why this last view is correct. His cure for bondage is the biblical one of passing beyond the morality where our wills need to be free but aren't to dependence upon the grace of God. This essay was written for publication and is a reprint

from the *Scottish Journal of Theology*, June 1951.

The last section is a simple and practical address to ministers on "The Preaching of the Christian Doctrine." In the absence of a liturgy like the Anglican or the Orthodox which teach the Christian doctrine, the Presbyterian minister must preach it. Baillie would do this in three ways; incidentally, by observing the Christian year, and through definite courses of sermons on the great doctrines. The preaching should be Biblical in method as well as content, and related as closely as possible to daily life.

The book is easily worth its rather high cost for size.

—RAYMOND R. VAN HEUKELOM

Sin and Salvation, by Lesslie Newbigin, Philadelphia: The Westminster Press, 1956. Pp. 125. \$2.00.

Bishop Newbigin, Bishop of the Church of South India, wrote this book for the use of church workers in the Tamil dioceses of the Church of South India. He started the work in Tamil and then completed it in English. He therefore wrote the kind of English that would go easily into Tamil. The result is that we have a clear and concise theology that will meet the needs of laymen both in India and the English speaking countries. Since the Bishop did most of his work away from home, he had little access to commentaries and other scholarly works. And what a blessing this was for our laymen! The author, by force of circumstance, has given us a biblical theology, without the clutter of footnotes. This is not the theoretical type of theology, more philosophy than theology, and more logic than experience, but the description of a man who is a sinner, and who through the work of God becomes a saint. I am well aware that the author made full use of what he learned from others—

we all do. But he put this learning into language that would be meaningful to all who can read. The church can use more of this type of writing.

The writer begins with the description of man as a rebel against God. He goes to the foundation of the matter in describing sin as a heart and mind alienated from God and seeking evil. Then using the first chapter of Romans, he shows the ultimate end of man's refusal to accept God as king. Having laid this foundation, it is only natural that the theology that follows centers in God. It is God who must change the heart of man. It is God who comes into the world to die for the sins of his people. It is God's gospel that is proclaimed. It is God's Spirit who changes the heart of man and grants him faith. I must give you this paragraph: "This faith is, thus, wholly the result of what God has first done for me. It is not first an act of my will—that corrupted will which is always seeking something for itself instead of seeking the glory of God. It is, so to say, the 'Amen' which is wrung from my heart by the mighty act of Christ. It is the surrender of my will to him, who alone can make my will free. That surrender, that 'Amen' is faith. And it is the work of the Holy Spirit" (p. 99). This is theology in the tradition of the Reformation.

The church is described as the work of God who builds and maintains his church. The fellowship in this church is in Christ. The church is bound up with him.

There is an excellent chapter (VI) on the atonement. The author draws from Scripture the various explanations that seek to make clear to us the meaning of the atonement. Here I would have appreciated a section on the atonement as being substitutionary.

Bishop Newbigin's book is a fine addition to the limited supply of readable theology for laymen.

—LAMBERT J. PONSTEIN

Late Medieval Mysticism, ed.,
Ray C. Petry, Philadelphia: West-
minster Press, 1957. Pp. 424. \$5.00.

Mysticism is a religious phenomenon to which most Protestants have given little or no thought and in which they are only faintly interested. The mystic is regarded as a religious eccentric and is conceived as one who cannot express his spiritual enthusiasm in normal, and accepted, ways. He deviates from regular channels and is looked upon as a quaint individual with a peculiar quirk in his personality. A good many Protestants, when they think of mysticism, surely think first of all of the Pentecostal variety of religion, particularly of Holy Rollers. They hardly conceive of a charismatic person.

It is a pity that more people do not realize that mysticism has a very respectable status, both East and West, in religion and philosophy. It dates back, in the West, to the times of the ancient Greeks. Already in the seventh century B. C. the mysteries of Demeter and Dionysos were being celebrated in Greek religious festivities. The worshippers of Dionysos, mostly women, went into a frenzied state as they felt themselves to be united with the god. In Plato there are tinges of mysticism. He tells us that the Idea of the Good is beyond being, truth, and knowledge and can be seen, after long and arduous preparation, only by a flash of insight. Plotinus, the founder of Neo-Platonism, ushered in the Indian Summer of Greek paganism with his complicated system of thought culminating in the ecstatic vision of the One.

This book, Vol. XIII of the Library of Christian Classics, is about the mysticism of a particular historical era, the late medieval period. The volume, a selection of readings, is edited by Ray C. Petry, Professor of Church History in the Divinity School of Duke University. It includes readings from the works of such typical mystics as Bernard of Clair-

vaux, Francis of Assisi, Meister Eckhart, Catherine of Siena, Nicholas of Cusa, and the author of *Theologia Germanica*. The last-mentioned little volume, whose author is unknown, is of particular interest because it exercised some influence upon Martin Luther. Under the name of each mystic there is a biographical note, a bibliographical essay, and a synopsis of the mystic's thought.

Mysticism, of course, is not restricted to manifesting itself in Greek paganism and Western Christianity. It is also found in Judaism (Philo, Maimonides, Martin Buber), Islam (the Sufis), Taoism, Hinduism, and Buddhism, among others. The phenomenon is found in some of its most extreme forms in Hinduism, where the absorption of the human personality into the sea of the infinite is the ultimate goal of life and represents the attainment of *moksha*, salvation.

In the Christian West mysticism has assumed at least two major forms. There is, first, the milder mysticism of a St. Paul and, second, the radical mysticism of a Meister Eckhart or a St. Catherine. In St. Paul there exists a Christ-mysticism to which Adolf Deissman, in particular, has directed our attention. This mysticism involves a sense of identification with Christ, an identification that is achieved through faith. The second form, the more radical mysticism, involves a destruction or negation of individuality and a *unio mystica* with the object of the mystic quest. Reinhold Niebuhr used to say that in this form of mysticism a person is finally condemned for being an individual.

Evelyn Underhill, in her classic work on *Mysticism*, has outlined the steps of the "unitive way" as follows: (1) An awakening to reality; (2) Purgation of the senses; (3) Illumination; (4) Dark night of the soul; (5) Union. Some of the worst imaginable types of mortification of the flesh have been undergone by mystics. But such mortification of

the self has frequently been preparatory to an overwhelming sense of divine reality. The selections in the volume being reviewed emphasize this latter aspect of mystical experience. The presence, love, and power of God are all stressed. The love of God and the way in which man should love God are delineated by a typical mystic, Bernard of Clairvaux: "We read in Scripture that God has made all things for himself. His creatures must aim, therefore, at conforming themselves perfectly to their creator and living according to his will. So we must fix our love on him, bit by bit aligning our own will with his, who made all for himself, not wanting either ourselves or anything else to be or to have been, save as it pleases him, making his will alone, and not our pleasure, our object of desire" (p. 64). This brief sample from the thoughts of Bernard shows that one can read the mystics for inspiration alone. If a person is not interested in the dialectics of mysticism, he can peruse the pages of the mystics for their devotional value.

Like some of the books of the Apocrypha, the writings of the mystics are good and can be read with profit. This volume is convincing evidence and makes rewarding reading. It speaks both to the head and the heart.

— JOHN A. VANDER WAAL

A Scholastic Miscellany, edited by Eugene R. Fairweather, Philadelphia: The Westminster Press, 1956. Pp. 457. \$5.00.

This book is a volume (Number Ten in a projected series of twenty-six) in the Library of Christian Classics, which is being edited by John Baillie, John T. McNeill, and Henry P. Van Dusen. In making these classics available in a single set, the editors and publishers are rendering a signal service both to Christian scholarship and to historians of Western thought. The contribution is all the more important in view of ten-

dencies in our times to concentrate energies on contemporary pragmatic institutional programs or to popularize provincial forms of theology as if they were the whole content of Christianity. It is good to be reminded in such vivid fashion that Christianity has a solid heritage of ideas, that its ideas have not been static since Christ, and that the past contains treasures of thought which, though needing constantly to be translated into terms of contemporary relevance, can add dimensions of depth to our present thought. One can but drool at the prospect of the revitalization of life and thought that would befall the American churches if ten thousand preachers across the land were to dedicate their energies for the next years to thoughtful study of these classics—provided, of course, they read them for the spiritual and intellectual enrichment they have to offer rather than for the sake of subjecting them to picayunish sectarian criticism.

The present volume is one of five to be devoted to Medieval thought after Augustine. It contains an excellent brief General Introduction on "The Intellectual Achievement of Western Christendom," centering on the appropriate general thesis that here "the teachers of Medieval Christendom boldly and deliberately undertook the Herculean task of rethinking Hellenism into a Christian philosophy" (p. 19). The one shortcoming in the introduction seems to me to be its attempt to portray in too-placid terms a movement of thought which was characterized by sharp conflict. Thus it does not with sufficient zeal counter the generally prevailing notion that Medievalism was a single, well-controlled and docile outlook.

Major space is devoted perforce to selections from Anselm, including the *Proslogion* and *Cur Deus Homo*, which reveal this great thinker at his daring rational best. Though Reformation theology has made much of Anselm's rationale of the Atonement, something

precious has been dropped out of it in popular interpretations which have turned God into a vengeful God rather than the God whose love constrained him to redeem man from sin. We could do the cause of Christian piety much good by drinking again at Anselm's well. But it would be a mistake to picture Anselm solely as a coldly calculating rationalist. Included also is a choice bit of devotional literature, his "Prayer to St. Mary." And to those of us who are now anxious about success in rearing our children in a day of delinquency, he speaks across these many centuries a word of advice that sounds marvelously contemporary.

It is difficult to criticize the selection of works from among those of a rather large number of lesser luminaries of the twelfth century. Those that are presented need to be read with care to discern the true nature of the sharp conflict between Augustinians and Aristotelians on the problem of religious knowledge, inasmuch as this is the starting point for the break-up of the neat Medieval synthesis and an exceedingly important consideration if we are to understand the nature of modern thought on Christianity. The editor reveals his kinship with most writers who seek to discuss the nature of the Medieval thought when he suggests that the break-up of the synthesis was unfortunate. In doing so he does not entertain the possibility that this break-up had to come because the synthesis was either ultimately impossible or in this case premature.

This review would be incomplete without a word of praise for the excellent succinct introductory statements to each of the major sections, for the extensive annotated bibliographies which could guide the interested scholar beyond the confines of this collection, and for the pleasing format of the book itself.

— D. IVAN DYKSTRA

Christian Ethics, by Georgia Harkness, New York: Abingdon Press, 1957. Pp. 234. \$3.75.

Books by Georgia Harkness are always fresh and lucid. She has the ability to discuss theological concepts and to relate them to life so they live.

In this volume on *Christian Ethics*, she delineates her subject by carefully setting forth the frame of reference against which she intends to build her system. All things will be viewed against that which God has disclosed in Jesus Christ. This does not mean that she does not appreciate that truth can come from other sources. She admits this possibility. But she will not substitute these for the revelation in Christ, nor accept them when they are at variance with the gospel.

I was happy to note that in spite of the fact that the author makes the disclosure of God in Christ the center of her ethics, she devotes a chapter to the Old Testament and shows the root of New Testament thinking to be in the Old. Our day is beginning to see the necessity of doing just this, if we are to do justice to the New Testament. The author shows from the law and the prophets that the law was by no means the barren and external thing that the legalists of Jesus' time made it. Nor is it the barren and external thing that literalists of our time have often made it. It was no principling within a vacuum. The law presupposed God and people.

Dr. Harkness makes very clear that the law (*torah*) was not the *nomos* of a Greek pattern of thought. It is at this point that the criticism of the law, whether by the prophets or Jesus, is similar. Both seek to bring the law back to its original intent in which a man stands over against God in a concrete situation. There is no disharmony in the Old and the New Testament as to the actual intent of the law. This the author has understood quite well. It is

a pity that so many in our day still misunderstand the criticism of the prophets and of Jesus. The result has been that our ethics have been grounded in something else than the will of God. Here is the way the author puts it. "A great deal of our contemporary problem about 'love perfectionism' centers in the attempt to ground ethics either in human nature or in the structure of social institutions. The biblical view—both Old Testament and New—makes obedience to the will of God the final criterion of the good life." The failure to understand the criticism of the law by the prophets and Jesus is one reason for this sort of a humanistic approach.

Having so well understood the Old Testament background, the chapter on the Ethics of Jesus shows him as living within the framework of restoring the basic intent of the law. At this point, a discussion of the meaning of the term 'fulfillment' would have cleared up much of the fuzzy thinking about the law. The author follows many previous writers in setting up the gospel as a universal proclamation over against the law or Old Testament as a Jewish particularization. This of course adds strength to her basic frame of reference—that which God has disclosed in Jesus Christ. I doubt whether this position is tenable. When one begins to do this, he becomes enmeshed in his own argument. Jesus himself came as the Messiah of Israel. There is a good deal of particularization in the Christian Church which is simply Israel renewed. We often speak this way because we confuse what Israel did with what God intended for Israel and the world.

There is also a chapter on the ethics of the early church, especially Paul. She points out that Paul leaves the Christian with definite obligations even though he is no longer chained to the law. The author seems to have some difficulty with Paul and the law. It seems to me that if we see the sinner taking the law

into his own hands—a law to which he has no right—and receiving that law as a gift when he becomes a Christian, then Paul, Jesus, and the prophets stand together. The law is good only when it is used aright. Otherwise it becomes the law of sin and death.

If we are going to discuss Christian Ethics we ought also to know something about sin. Here is the author's definition of sin. "Any attitude or act in which one rebels against, or fails to be adequately responsive to, the love commandment of Jesus, is sin." I'm wondering whether in this definition the author isn't predicated her thinking on a Westernized society, which though not Christian, is permeated by the presence of the church. Doesn't this raise the possibility that the gospel may be interpreted in terms of a pagan existence? And in this interpretation, may it not be betrayed? Ought we perhaps to have the law as the wand which surrounds the gospel?

A good share of the book deals with specific problems. This makes the book very valuable. We all like to see an author take his principles and carry them into a concrete situation. This Dr. Harkness has done, and she hasn't skipped those that are difficult. From the question, "should a Christian ever lie" to a discussion of our present culture in the form of art, science, and education, she has sought to give us answers that are biblical. Her discussions are centered in a sincere desire to let the Word of God speak.

This is an excellent book. It is theology written so that it can be understood and be enjoyed.

—LAMBERT J. PONSTEIN

Christian Personal Ethics, by Carl F. H. Henry, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1957. Pp. vii-615. \$6.95.

Carl Henry, who is Professor of The-

ology and Christian Philosophy at Fuller Theological Seminary in Pasadena, California, and Editor of "Christianity Today," has set himself to the gigantic task of analyzing and stating the content and context of Christian ethics in relation to the history of "speculative philosophy" on the one hand and to the diverse expressions of Christian ethics on the other. He has partially succeeded.

He has rendered the church a distinct service in stating succinctly and clarifying many issues in which the subject of Christian ethics becomes involved. His chief concerns are maintaining the uniqueness of a specifically Christian ethic as over against all other ethical formulations and summarizing the content of Christian ethics. Both points have been belabored by and have been impoverished in the hands of Christian as well as non-Christian scholars. Even though Henry would not consider the whole of speculative ethics as "unrelieved and systematic error" (p. 147), he does insist that speculative ethics "even where it wrestles earnestly with the moral question, does so in the context of moral revolt" (p. 160). Christian ethics must be set against speculative ethics, since the latter erects standards independent of any appeal to special revelation (p. 149). Even though Christian ethics depends upon special revelation (Scripture); nevertheless, Henry contends that Hebrew Christian theistic revelation commends itself to logical thought (p. 171), and the Bible "explicates the demands of the moral order compellingly and comprehensively" (p. 349).

His criticisms of the excesses of both liberal and fundamentalistic Christianity are fair and justified. He notes Liberal Protestantism's failure to see the "inseparability of the theological and the ethical" (p. 200) and to make the expression of Christian ethics no more than the fulfillment of moral rules and the content of it no more than a "nebulous feeling of good will toward others"

(p. 339). Henry's analyses of Barth, Brunner, and Niebuhr, however, appear throughout as indictments rather than objective evaluations. He oversimplifies and distorts the positions of all three of these famous "liberals." He has scored Fundamentalism for its frequent stress on the atoning work of Christ at the expense of the example of his life (p. 410), for its negativism which "may conceal the fact that one who abstains from the proscribed may be every bit as carnal as the one who indulges" (p. 421), for its over-emphasis on "external adherence to a few arbitrary customs and external abstinence from a few arbitrarily prohibited things" (p. 425), and for its "radical repudiation of any present form of the Kingdom of heaven" (p. 551).

The principal ideas of this author which give the book distinctive value are: the argument in defense of the unity of the ethical and the eschatological elements in Scripture; the demonstration of the unity between the ethics of the *Imago Dei*, the Decalogue, the Sermon on the Mount, and the ethics of the rest of the New Testament; the discussion of the several theories of interpretation of the Sermon on the Mount; and the vindication of the biblical idea of the atonement. At these points Henry argues with clarity and force, and the Church of Jesus Christ will profit immeasurably from the wisdom expounded in these areas.

This work is weakened in its witness to the Church and the world by a number of things—some minor, some important, some crucial. From a literary standpoint the book suffers from the fact that it reads like the transcript of class lectures. Several rewritings of much of the material with the writer-reader relationship in mind would have strengthened the quality of the author's arguments. From the standpoint of scholarship, the book can be rated only as fair to good on the basis of the bibliography around which the material is ori-

entated. Many second-rate scholars make their appearance in Henry's dissertations, and not a few outstanding men in the areas in question are conspicuously absent. A bibliography and discussion of dramatists, ancient and modern, is totally absent, nor is there any reference to the prolific psychological and psychiatric literature of this age. Henry's excursions of self-love, conscience, motives, and New Birth are atrophied by the absence of the vitality which contemporary psychological insights can and ought to supply. This reviewer cannot understand how any book on Christian ethics by a theologian published in 1957 can ignore this area of insight, nor can he conceive of ethics being properly discussed outside the context of what both science and theology know today about the relation of illness—physical and emotional—to ethics!

Other deficiencies appear which do not necessarily weaken the author's argument but which, nevertheless, do lessen the author's prestige as an authority in his field. Henry is noticeably weak in several areas of biblical theology and biblical introduction. His understanding of the role of Satan, sin and death (p. 173, 175, 180) is primitive, his delineation of the Millennial Age (p. 179, 180, 446) although not "dispensational" is archaic, and his argument concerning the proper relationship of the fall, the atonement, and the eschaton (p. 235) is typical of a theological frame of mind which flourished in another generation.

The deficiency upon which these deficiencies are based is his lack of understanding of modern critical scholarship and those whom he terms "existentialists." It is apparent throughout his writings that Henry does not know the meanings of the words "historical," "mythical or mythological," and "eschatological." Henry does not know what biblical scholars and existentialists are talking about when they discuss "myth" and refer to the "historical." The gross-

est betrayal of biblical ignorance is his failure to delineate the distinction between "eschatology" and "apocalyptic."

One would also expect to find in any book on Christian ethics that exceeds half a thousand pages at least brief but tacit elaborations and analyses of such universal Christian ethical problems as ecumenicity, giving, marriage-divorce-re-marriage, race, alcoholism, and homosexuality, and how the Christian relates his life to specific areas in contemporary culture. This is not done in the book under review.

Henry makes here a genuine contribution to the literature of the theory of Christian ethics. His attempt is to be logical, Reformed, Calvinistic, and biblical. Many readers will believe that he succeeds notably. Others will feel like this reviewer that if the future of the conservative theological position is in the hands of and is formulated only by the minds of such authors, conservative theology is doomed. Although Henry's thesis is valid, the statement of its multiple aspects must be more articulate and more fully and dynamically related both to the Scriptures and to the contemporary scientific, philosophical, and theological struggle of all men to interpret and understand both the world in which they live and the Word of God.

— THOMAS BOSLOOPER

Suid Afrika—Waarbeen? (Whither South Africa?), by B. B. Keet, Stellenbosch: Citadel Press, 1956. Pp. 96.

Almost everyone today has heard at some time or other of the race problem in South Africa. The word "apartheid" or segregation has become a standard word in our vocabulary. Recent events seem to indicate that for the present at least under Premier Strydom, there is no relief in sight. From among the Reformed Churches themselves, favoring segregation, comes this

powerful little book by Professor B. B. Keet. The book has been roundly criticized in South Africa. Keet hopes that the time to try another policy has not yet passed and so he seeks to reexamine the race question in the light of the Scriptures.

In the opening chapter the author describes the present status of the race question in South Africa. There are a great many, he says, who confuse non-civilized and barbarous and non-white as synonymous terms. There may have been a time when this was so. In fact in some areas of Africa the non-white are barbarous. But this does not mean that because a person is colored he is therefore uncivilized. Such an idea seems to prevail in popular thinking and it is wrong.

Chapter II discusses segregation in the light of the Scriptures. Keet presents the six arguments of the segregationists. (1) God wanted it so. (2) The leading of God in the lives of our forefathers. (3) Marriage demands separation of races because of its sacredness. (4) To de-segregate would mean racial suicide which is contrary to the sixth commandment. (5) We seek peace. De-segregation brings conflict. (6) We are trustees of the colored races. All these arguments are refuted. The Scripture knows of difference, but not separation. Separation is of believer and unbeliever, not white and colored in the same church.

Chapter III deals with "Apartheid" in the church. At first there was no separation in South Africa, but in 1857 it was decided to have separate congregations. The "mission church" was thought of for colored. This is untenable. Where there is a similar confession, polity, liturgy, and language there is no ground for separation merely because of race.

Chapter IV, "Political Apartheid." The colored do not receive full rights. They are only taught to "know their place." This is unjust in a Christian society. It may be necessary to have temporary regulations but as the colored

become educated and civilized they must be given full opportunity of expression and must be given full civil rights. Complete segregation, i.e., separate geographical areas for each race, is untenable in a "Christian" land.

Chapter V discusses segregation in society. Here the question of intermarriage comes to the fore. Professor Keets believes that by nature the races do not care to intermarry. He believes this is especially true of the cultured and educated. However, the forced segregation and separation is not good. Forcing such an issue makes it lose its proper perspective.

Chapter VI is entitled, "Travelling —Where?" This problem cannot be easily solved. It is not an either-or. The alternatives are not segregation or amalgamation, but "apartheid" or "same-working"—cooperation; working together.

Chapter VII, Conclusion. We need to consider the full implications of the Christian gospel. We cannot preach one thing and live another. Here in Africa there is a marvelous opportunity to witness to the world what real Christianity is. (1) We need to take this matter out of the political arena. (2) We need discussions among representatives of all the races. (3) The concern of *all*, the "whole," must engage our attention.

One can understand why this book is disliked by the white Africander. Yet B. B. Keet has courageously faced a real problem with Christian insight. This is true Calvinism—to believe that the Gospel has implications for all of life. The problem is not easy. Many of the prolific writers in America on this problem present a "too-easy" solution. Every situation must be dealt with in a different way. The Gospel of Christianity does not give a stereotyped answer for every problem. Too often in America the emphasis has been laid on intermarriage, which really distorts the problem. What the races desire is equality and equal dignity. We need to be re-

minded again that the Church of Christ is one!

The book is written in Afrikaans, but the Blessing Book Store in Chicago assures me it will soon be translated into English.

— JEROME DE JONG

The Thundering Scot, by Geddes MacGregor, Philadelphia: The Westminster Press, 1957. Pp. 240. \$3.95.

Some leaders of mankind come into history like zephyrs; others arrive like thunder. Knox came like the latter. The author of this fascinating, popular biography has chosen his title well.

Carlyle's theory of the great man's shaping history (*Heroes and Hero Worship*) and Tolstoy's conviction that leaders are but puppets acting under the compulsion of circumstances rather than from the clear light of principles (*War and Peace*) seem miles apart and are debatable still. However the prophet of Craigenputtock has a point. The man, John Knox, did much in the making of Scotland.

The fascinating story of this great man's life is woven into the fabric of his country and the Church of Jesus Christ. Here is a hero who did not care to be one, a man of ardent conviction, great simplicity, sincere humility, and unwavering power.

The author pictures him in his lights and in his shadows, his strength and his weakness. Whereas the advocates of Mary, Queen of Scots, consider him a monster, MacGregor and others understand him as a man of God, that combination of saint and sinner in which the saint triumphs by divine grace.

The life of Knox was a hard one in keeping with the times that tried men's souls. Along with his fellow Scots Knox always remembered the martyrdom of Patrick Hamilton and George Wishart and never forgot the cruelties of the Beatons. It sparked their cause

of religious and political freedom.

For his Protestant convictions Knox himself suffered the hell of nineteen months as a galley slave in the French navy. But his indomitable spirit had the qualities of Saint Paul's. To the end he waged war against Roman Catholicism and for the Reformation in his country.

His faith in God sustained him, and that strong conviction as to predestination made him everything but passive in his response to all the demands life laid before him. That quality in the Reformed people has been noted by others besides devotees. Ralph Barton Perry mentions it in *Puritanism and Democracy*, and Arnold Toynbee refers to it in his *Study of History*.

According to the author Knox was and remained a peasant, every inch of him, throughout his life. He cared for no flattery and "flattered no flesh." His expressions were at times crude in keeping with the age. But he lived by his strong convictions and fawned neither before royalty, prelates, politicians, nor the mob, "the rascal multitude." To true Scottish hearts he was a combination of Moses, Amos, Isaiah, Washington, and Lincoln. To Mary, Queen of Scots, who spoke about her conscience he replied, "Conscience, Madam, requires knowledge; and I fear that right knowledge ye have none." It is no wonder that at times he proved embarrassing even to his own political friends. It is understandable that the Queen feared him more than armies.

For the good of his country Knox felt compelled to deal in politics at least for a time, but his dynamic faith was the spur always. It is well summed up in what he said to her Majesty in one of the long conversations they had: "But I am sent to preach the evangel of Jesus Christ to such as please to hear it; and it hath two parts, repentance and faith." That held and holds for rulers and ruled.

Though Scotland was his country,

the reformer's sympathies were international. He learned to know and appreciate England, and was even offered a bishopric there in 1552. He considered Calvin's Geneva a model school of Christ. But his heart was in the Scottish lowlands. There he spearheaded the drive for reformation which perhaps owes less to Calvin than is at times stated. His spirit has not been buried in Scotland even to this day.

National and international in his interests, his chief concern was that spiritual realm which is the mother of us all. As he lay dying he muttered again and again: "The Kirk! The Kirk!" Friends and his wife read to him choice passages from Scripture, especially his beloved seventeenth chapter of John, "the place where I cast my first anchor." The warrior who had corrupted and defrauded none left a very small sum to his family. But he had treasures in heaven.

His grave marked by the initials J. K. is under the pavement near St. Giles Church and within the shadow of the equestrian statue of Charles II. Its severe simplicity reminds us of the little stone with J. C. engraved on it where Calvin sleeps in Geneva. The flowering faith of these spiritual giants is all the monument they need.

—BASTIAN KRUITHOF

The Communication of the Christian Faith, by Hendrik Kraemer, Philadelphia: The Westminster Press, 1956. Pp. 128. \$2.50.

This book is worth reading, for it stimulates a basic concept that in the rush of modern living can be easily overlooked. The message of the Church—the undiluted Gospel—needs to be communicated to our age in a manner that can be absorbed and comprehended. "Communication" is not used in a limited sense but includes all forms of expression which make an impact on life.

There is a logical sequence in the development of the major theme which is covered in five chapters. In the first chapter, the author burdens himself to stress the difference between "communication between" and "communication of" the Christian message. Communication is a fundamental fact of human experience. The Church must use it. In chapter two, we are told that the "perennial problem of missions is communication." The author believes that the church and Christian thinking are not really considered worthy of respect by the people of our generation. This creates one of the hidden difficulties today and there is no short-cut method to change the situation.

The third chapter relates that language in itself is important and that this language is evidence that man was created for communication. He explains that the Reformation reinstated preaching as one of the principal elements of worship. He also warns that perhaps this has had an ill effect on other means of communication such as the Sacrament of Communion. We are told in chapter four that there has developed a break down of communication especially in the Western culture. This creates a problem both within and the culture and without, for it makes a rigid barrier which is hard to overcome. In chapter five the church is urged to face up to its obvious lack of communication and fearlessly to criticize itself and examine itself so that with proper reflection and judgment it can see its error and correct it. The laity has a just place of increasing importance in the church today. But whenever the church speaks it must be true to its message. Kraemer says that "When the Church speaks, in the pulpit or in general, it *must* speak theology, not watered-down theology, but substantial theology, because it has to convey a message, which revolves around cardinal concepts of God, man, life. . . . This having been stated, we have, however, to face the fact that

neither the Church nor its members are obliged to do this in a language which is accessible only to a few select, and which is in many respects antiquated, alien to people who constantly move in quite different patterns of thought and expression, many members of the Church included. The audience also has its rights. They should be enabled to bear the message."

The book is not brightly written. It is sluggish at times. However, the prime theme is worthy to consider and the book is worthy of meditative reading. Dr. Kraemer seeks to raise many wholesome questions and he submits many excellent answers but it is done graciously and without the feeling of having submitted the final answer.

—GEORGE C. DOUMA

Where To Go For Help, by Wayne E. Oates, Philadelphia: The Westminster Press, 1957. Pp. 118. \$2.00.

Dr. Wayne Oates, professor of Psychology of Religion at the Southern Baptist Theological Seminary at Louisville, Kentucky, has written another book in the area of pastoral care. For some time authors have been telling readers "how to do it;" this book tells "where to go" with special problems.

Dr. Oates describes his book as a "handbook of ready reference for people who want to know where to go for help, for their pastors, and for other professional people who serve them" (p. 7).

The first part of the book is devoted to "The Great Helping Professions and Their Literature," including the Christian ministry, and the medical, legal, teaching, and social work professions. The main principles of getting help are set forth, both for choosing a trustworthy counselor and for selecting helpful literature.

In two thirds of the book there is a discussion of thirteen problems—pre-

marital guidance, marriage conflict, sexual difficulties, birth control, sterility, unwed parents, adopting children, "problem" children, cerebral palsy, mental retardation, the problem drinker, mental illness and aging.

The book contains much useful information for the pastor concerning suggestions of reading material and names and addresses of local and national agencies who are prepared to help people with difficult problems. In the listing there is no attempt to indicate the basic naturalistic philosophies of some agencies (cf. schools of psychoanalysis p. 111) who "solve" problems. For this reason the reviewer cannot recommend the book for reading by the average layman.

One would have appreciated a more vigorous relation of the dynamics of the Christian faith to problems. Evidently the author did not think this to be necessary in *Where To Go For Help* as he did in his *Anxiety in Christian Experience*.

Pastors will become increasingly consulted for a ministry of guidance and referral. The discerning and investigating pastor will find this book helpful in deciding where to go for help.

—WILLIAM L. HIEMSTRAS

The Family and Mental Illness, by Samuel Southard, Philadelphia: The Westminister Press, 1957. Pp. 96. \$1.50.

Another "Westminster Pastoral Aid Book" has appeared. The author of this book is Samuel Southard, Professor of Pastoral Care, Institute of Religion, Texas Medical Center, Houston. Dr. Southard is a young and vigorous writer who was designated "The Man of the Month" in the September 1957 issue of *Pastoral Psychology*. In addition to numerous articles which have appeared in *Pastoral Psychology* Dr. Southard has recently published *Counseling for Church Vocations* (Nashville: Broad-

man Press, 1957).

Russell L. Dicks of Duke University in his foreword to the book says, "This is a book for families, for pastors, and for physicians, but especially for the families of emotionally ill persons. It describes emotional illness and it tells the family what to do when such illness comes to a loved one."

Dr. Southard expresses the wish that his book "be handed to members of the family by a pastor, doctor, or close friend. It is a guide to better communication with the doctor and the psychiatrist, not a substitute for conversations with them" (p. 87).

In *The Family and Mental Illness* the author discusses in successive chapters, "Recognizing Mental Illness," "Mental Illness as a Problem-Solving Experience," "Family Crises Resulting from Illness," "The Family Seek Help," "Deciding on Treatment," "Treatment from the Family Point of View," and "New Faith for the Family."

Dr. Southard integrates his knowledge of sociology and psychology with a theological concern. Pastors will improve their pastoral ministry to families by a practical application of the many sociological and psychological insights given in chapter 3, "Family Crises Resulting from Illness." He suggests many needs of the families of mentally ill persons which pastors can anticipate and meet.

Dr. Southard deals courageously with the difficult problem concerning the necessity of obtaining a *Christian* psychiatrist. He feels that many psychiatrists whose religious lives are dormant make some attempt to come to grips with the religious concerns of their patients (p. 73). "If he is competent in any sense of the word, he will give a respectful hearing to the religious aspects of a person's difficulty" (p. 74).

The author also speaks of necessary research in the interlocking areas of religion and psychiatry "because religious and moral questions often enter the treatment process" (p. 73). In the re-

viewer's opinion it is because of this factor that many Christians are rightly concerned about the religious faith of their psychiatrist. They may be glad that their surgeon prays before he operates and they may be happy that their urologist attends church services (cf. p. 71), but disciples of Christ will feel most secure if the psychiatrist who deals with the affairs of soul has a common commitment to Jesus Christ who is the lover of souls.

This little book covers an important and highly specialized subject with a fine measure of breadth and depth. It does well what few other books have done at all.

—WILLIAM L. HIEMSTRA

Helping Families Through the Church, edited by Oscar E. Feucht, St. Louis: Concordia Publishing House, 1957. \$3.50.

"*Helping Families* is designed to do just what the words say. It brings an array of resources, tried and tested on the battle line of the kingdom of God versus the kingdom of Satan, These words taken from the Foreword are literally true, for there is a formidable array of reasons, resources and methods presented. Most are already somewhat familiar to the experienced pastor, either in his own experience in church administration or through his reading. Nevertheless, when the Lutheran Church (Missouri Synod) sets a committee to wrestle with a problem, and commissions that committee to publish its findings, then the results are worth our attention. This book is such a report, edited by Oscar E. Feucht, Secretary of Adult Education of the Family Life Committee, and containing chapters written by fifteen men and women, including professors, pastors, social workers and denominational executives.

Despite the multiplicity of authors, the book has a remarkable unity of out-

look. It is based upon the premise that the family is the essential building block of the church and ought to be treated as such. Remus C. Rein, executive secretary of the Central Illinois District of The Lutheran Church quotes from *Christian Education Today*, "It is not a question of the church calling upon the family to help put over the church's program. Nor is it a question of the family calling in the church to make up for failures or to take over a difficult part of its task. Rather it is a relationship of complete mutuality. The family finds its richest self-realization in the larger community of Christian families. The church finds its noblest fruitage in the love and community of family life. Together they seek to develop each person to his fullest spiritual capacities and to extend that love and community to encompass all mankind as children of one Father" (p. 256).

The five sections of the book are "The Christian Family," "The American Family in Need," "The Church and Family Guidance," "Family Counseling" and "Helping Families." Each section is a rather thorough review of materials in each field. The unique aspect is to have all these materials gathered within the covers of one book and presented with the one aim of helping families. The sixth section of the book contains many forms for various tests and evaluations. By these a pastor may check once again his own competence in these various fields. Especially helpful are the check list for the Christian family and the pre-marital counseling guide for pastors.

The literary quality of the book varies widely. Some chapters sparkle, others read like a tired Board Secretary's canned speech. The work-horse of the committee is Oscar E. Feucht, who wrote eleven of twenty-seven chapters, many of which are fresh. He is at his best in the second chapter on "The Nature of the Christian Home."

The value of this book is chiefly as

a resource for all matters relating to the family. It is a "How to do it" book. In a pastor's library it would be taken off the shelf in preparation for a sermon on family life. It would also be used in instituting some new family service in the church. Again, it might be used in certain counseling situations.

This book is no new experiment. It sets forth no new and untried plan. Rather it is a listing and cataloguing of many things which have been tried again and again in church life. By it every pastor is reminded that the whole church should be administered so as to build up and strengthen family life.

A book containing as many closely related subjects as this one written by as many authors is bound to be repetitious to some extent. Moreover, each author emphasizes so strongly the place of the family that the reader occasionally rebels to ask, "Is there nothing in life but family relationships?" But this can easily be forgiven, for who else has bound up in such a neat package so much helpful material in this field!

— CHRISTIAN H. WALVOORD

When the Lights Are Low, by Henry Rische, St. Louis: Concordia Publishing House, 1957. Pp. 238. \$2.50.

This book contains a series of messages written by a pastor for his congregation. It is, however, not a series of sermons. These might be called homilies or meditations. When Henry Rische graduated from Concordia Theological Seminary he became the pastor of a church in a small western town. There were five persons in his first audience. It was then he decided on a series of inspirational, candlelight services with a meditation instead of a sermon. Gradually his audience grew to eight-hundred persons. These meditations are typical of the type used in his church.

It is rather difficult to evaluate such

a series of messages. It has already been admitted that they are not sermons so they cannot be considered from a homiletical point of view. It is also true that one's background and experience determines in large measure what help or blessings these messages will be to him.

It should be stated that these messages are meant to deal with definite human situations. They are *existential*. They deal with such subjects as faith, love, prayer, home, church attendance, sickness, and death.

The messages in this series cannot be considered biblical except in the very broadest sense. There is no text in any of the messages. There are allusions to Scripture and occasionally a text may be quoted.

There are some noble thoughts expressed in these messages. However they may as well be based on a philanthropic philosophy and a general love of mankind as on a Christian basis.

There are a great many quotations in these messages from poetry and there are a great number of stories. Again it is necessary to be reminded that these are meditations and not sermons. However one gets the impression that there are far too many quotations. Perhaps this is only the impression gained from reading these messages rather than hearing them.

In spite of all these criticisms I believe there are those who will find these meditations helpful and comforting. It must also be admitted that a large majority of people prefer this sort of message to thought-provoking sermons. It is a rather sad comment, however, that this is the type of thing needed to interest men. One might be reminded of Paul when he said, "However they may look at it, the fact remains that Christ is being preached, whether sincerely or not, and that fact makes me happy." (Philippians 1:18—Phillips) I cannot say, however, that

even this is true. Very little is said of the Saviour and the way of salvation is never made plain.

The chief recommendation of this book to the busy pastor is as a poetical anthology useful in sermonizing.

— JEROME DE JONG

The Story of Stewardship, in the United States of America, by George A. E. Salstrand, Grand Rapids: Baker Book House. 1956. Pp. 169. \$3.50.

This book is the first comprehensive study of the history of Stewardship in the United States of America. As such it is an interesting and illuminating volume which promises rich rewards to him who will pick it up for study. Dr. Salstrand traces the development of stewardship from a vague concept in colonial America to a dynamic movement of men and resources in our day.

The volume by the very nature of its subject matter is largely factual. These facts, however, are important in the understanding of present day stewardship emphases.

We are shown that the stewardship developed into an all comprehensive program in response to basic needs which the zealous preaching of the gospel uncovered. The book clearly reveals that the causes of evangelism and missions are closely wedded to stewardship. The proclamation of the gospel uncovered the need, stewardship provided the resources.

The author is to be commended in that he treats the unfavorable periods in the development as well as the favorable ones. This study shows that the periods of war in our history were detrimental to the practice of Christian Stewardship. Likewise periods of theological controversy, such as the Fundamentalist-Liberal controversy, have been disastrous to the development of Christian Stewardship.

Among the features which add to the

value of this book are the studied observations which the author makes. Of prime importance is the thought that stewardship must be taught. This deduction from this study gives the lie to the pious concept that all one has to do to produce good stewards is to preach the gospel. This volume is a genuine refutation of this fallacy. Citing case after case in the history of American Christendom, Dr. Salstrand shows that "The Christian groups that have been the most effective in the promotion of stewardship have magnified the teaching ministry. For the best results stewardship must be taught 'line upon line, precept upon precept' in the Sunday School, in the young peoples services, in the worship services, by tracts, by study courses, by books, by audio-visual aids and every possible means." The practice of Christian Stewardship develops deeper spiritual insights and resources and results in stronger and better Christians.

Another observation which is of practical benefit to us is that controversy hinders rather than helps the cause of Christian Stewardship. "Controversy also has had a disastrous effect on the stewardship emphasis whenever it has raised its ugly head. Controversy creates distrust and dries up the wells of sacrificial giving. In times of controversy giving to benevolences have usually tended to decline."

Another interesting observation is made with reference to stewardship in its relationship to the women of the church. The following quotation indicates the practical value of relating stewardship to the women of the church. "Today's woman owns 70 per cent of

the wealth of this country, 50 per cent of the stock in industrial corporations, 40 per cent of all the real estate, is the beneficiary of 80 per cent of all life insurance, spends up to 85 per cent of the family income, outlives man by an average of 4½ years. It is the woman in 75 per cent of the cases (based on figures of charitable organizations) who must make final settlement of estates."

This book is highly recommended as a book to be placed in church libraries as a source book for study. Much of its value, both as a volume in the pastor's library and in the church library, lies in the fact that the author has given the names and addresses of the leading stewardship personalities in the United States today. We would commend this book to the study of the ministry and laity of the church in the development of a greater sense of Christian Stewardship.

In concluding his study the author suggests the direction in which stewardship thought should move in the future. "We need to think of it as a way of bringing Christians into a place of larger usefulness." "Stewardship as the way to the abundant life rings forth the glorious melody of the Christian and is in full harmony with the Creator."

"More emphasis should be given to stewardship in the light of the Lordship of Christ and in the light of His sure return. The faithful steward who lives each day in the light of the coming day of reckoning will be the steward who will hear the welcome words of his Lord, 'Well done, thou good and faithful servant'."

— HOWARD GLENN TEUSINK

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